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THE SALT OF THE EARTH

A Study in

RURAL LIFE AND SOCIAL PROGRESS

By

RINALDO WILLIAM ARMSTRONG

Community Band, Eastons Corners Ont.

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WE ARE ALL BLIND UNTIL WE SEE
THAT IN THE HUMAN PLAN
NOTHING IS WORTH THE MAKING IF
IT DOES NOT MAKE THE MAN.

WHY BUILD THESE CITIES GLORIOUS
IF MAN UNBUILDED GOES?
IN VAIN WE BUILD THE WORK, UNLESS
THE BUILDER ALSO GROWS. (*)

EDWIN MARKHAM.

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PREFACE

This series of studies in Rural Life are presented to the public with the hope that they will stimulate an interest in the rural problem, so vital to the life of the nation, and that they may awaken an appreciation of conditions that exist and of the contributions that rural life is making to the general life of society.

They seek to draw attention to the psychological forces that are at work in the shaping and stimulating of social movements. Underneath economic and political institutions lie fundamental pshysic facts on which the whole social structure is based.

These chapters deal with a theme of equal importance to city and country people, because they regard rural life as a phase of society as a whole, and seek to analyse the qualities and appraise the social value of the rural mind.

Previous to publication the manuscript was read by a large number of people who criticized it from

the stand point of Agriculture, Economics, Psychology, and Religion. I desire to acknowledge my indebtedness to Mr. Howard L. Trueman, Secretary of The Society of Technical Agriculturists, Dr. Louis W. Moffit, Professor of Economics, Wesley College, Winnipeg, Dr. Lloyd C. Douglas, St. James Church, Montreal, Dr. Richard Roberts, Sherbourne St. Church, Toronto, and Dr. Ernest Thomas of The Department of Evangelism and Social Service of the United Church of Canada. These men have not always agreed with my positions nor have they agreed with one another on every point, but each has made valuable suggestions in the revision of my manuscript.

The Author.

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CHAPTER I

The Rural Mind and Social Progress

Specialization is not a modern invention. It has been going on in one form or another ever since the world was young. From the time organic life first appeared upon the earth there have been attempts at specialization. Sir J. Arthur Thomson, the noted biologist, tells us that the apes which lived in trees specialized in the development of thumbs and big toes for branch-gripping purposes; while the horse, which remained on *terra firma,* specialized in hoofs in order to carry itself over the hard plains. These animals unconsciously, but very definitely, developed organisms and characteristics for the purpose of meeting specific needs.

Mental Specialization

What has gone on in the development of special physical features is constantly going on in the development of mental and cultural features as well. Mental and cultural specialities take shape in the face of particular situations. While a good deal of our

development along these lines is consciously and deliberately directed, there are certain features in our mental life which develop gradually and unconsciously, because of the circumstances under which we live. When the horse specialized in the development of hard feet he laid the foundation for wonderful possibilities of speed and strength, but he completely disqualified himself as a tree-climber. So, in the unconscious formation of mental characteristics great strength may be developed along certain lines while others are entirely neglected. Conscious control over mental processes must be carried on in the light of this fact, so as to utilize the powers and correct the weaknesses thus developed.

The elements which constitute the rural mind are the same as those of every other mind, but the special relationship of these elements to one another has produced qualities that are entirely different. By simply changing the quantities of certain elements in a chemical compound the whole nature of the compound may be changed. So the experiences of life vary in such a way as to produce psychological variations in the life of the race.

Rural environment may be said to be the soil which produces moral and mental qualities that are distinct and unique. An analysis of society as a whole reveals the fact that these qualities have a

definite social value which is not always appreciated. Social stability and social progress are both traceable to those values contributed to the social order by the rural group. Thus it may be said that these values are the salt of human society.

It would of course be absurd to assume that the country had the monopoly of all the salt or that nothing but virtue is to be found in a rural environment. But nevertheless the rural mind, developed under special circumstances, has acquired certain special qualities that are peculiarly its own. And these qualities have had a significant part in flavouring and colouring the whole social order. It is the purpose of these studies to analyse its strengths and weaknesses, and to appraise its contribution to the well-being and the progress of the social order.

Statistics to prove the influence and power of men who were brought up in the country upon the life of society would be superfluous. It is a well-known fact that most of our outstanding leaders in commerce, politics, education, and religion have come from the country. The contribution of rural life to social progress is simply incalculable. The question why this is so, at once presents itself. We cannot hope to give an adequate answer to such a question, but it is only natural to infer that it is due to certain qualities of the rural mind. It now remains for us to

consider some of the factors that make for progress, and contributions made to those factors by the rural mind.

Factors in Social Progress.

Professor Ellwood in his great work on Social Psychology tells us that, "the four fundamental problems of sociology are those (1) of social unity and solidarity; (2) of social continuity; (3) of gradual social development; (4) of abrupt social change." Social progress is achieved to the extent in which these four things are beneficially realized in society.

Unity or solidarity is essential to functional society, and progress in society implies the achievement of an ever-increasing measure of unity and solidarity. But there are certain types of solidarity which are not beneficial. A fossil has both unity and solidarity, but it is not the kind that is beneficial to society. A static society may have solidarity, but it precludes the idea of any further progress. Social solidarity means the permeation of society by the we-feeling and the development of we-action. Men must not only attain a consciousness of oneness, but they must also learn to act in the interests of the highest and widest good. When society is moving in that direction it may be said to be in a state of

progress. We may therefore conclude that social unity, together with the instinctive processes which promote it, constitute an important factor in social progress.

To quote Professor Ellwood again, "social continuity is the unity of society in time." Continuity is assured in the first place by two series of physical facts; those of heredity and those of environment. As long as people are born into the world with the same instinctive tendencies as their parents, we have a guarantee of continuity. We have a double guarantee as long as there is a measure of similarity in the physical environments in which succeeding generations live.

Social habits are handed down from one generation to another and each generation is born into a set of social customs. Tradition is another fact which binds each generation with preceding ones. These constitute the primary basis of continuity in human society.

A secondary basis is found in the fact of history. No tree or herb can grow unless it has its roots in mother earth and draws nourishment from decomposed herbage of former generations. So it is with human society; social efficiency demands that each generation will relate itself properly to the past

experience of the race. This relation is a condition of social progress. If a society suddenly found itself in a position where all connections with the past were severed, its progress would be very slow, and uncertain as to direction.

The instinct of self-preservation prompts men to walk in beaten paths, sometimes to an unwarranted degree. It is the expression of this instinct in relation to history which enables men to select facts from history and use them as guides to future movement. That phase of the sex instinct which produces filial love and causes a child to look respectfully for counsel to its father, co-operates with the ego instinct in this regard and gives humanity a reverent and active interest in the experiences and findings of past generations.

Social continuity is not an economic accident; it has its basis in the instinctive tendencies of the race. And it forms a combination with these tendencies which constitutes a vital factor in social progress.

When we come to consider either normal or abnormal change of a social character, we must remember that change does not necessarily mean progress. Beneficial normal change is what we are coming to recognize as social evolution. This is not to be confused with growth, because it is more than

growth. Evolution is an unfolding from within. Professor MacIver defines it as, "the fulfilment within an environment of an immanent nature or life". In other words, it is the indwelling life of an organism continuously finding more adequate forms of expression. Given the right quality of life, the development will always be in the right direction. Normal social change will always be in the right direction provided the instinctive dynamics back of it have been properly sublimated. The same thing applies to abnormal change.

Qualities of the Rural Mind.

The conditions of country life lend themselves to contemplation and reflection. At a very early age boys will develop contemplative habits. They are led to reflect chiefly upon the facts of nature. Nature suggests many things that are "past finding out". The material facts of nature open up an inexhaustible realm of intellectual speculation. There is a field of thought here that is as wide as the universe itself. Where a good school education accompanies the habit of contemplation, a very high type of intelligence is usually developed. Even when the rural mind is incorrigibly illogical, it is still capable of deep and high thinking.

Close proximity with nature is also a powerful

aid in the development of creative imagination. This along with his experience with machinery and the constant improvising of methods and devices does much to develop constructive qualities of mind.

The conditions which make for individualism in country life do something, on the other hand, to develop self-reliance, and this in part compensates for the incapacity for co-operative action. Situations are constantly arising in connection with farm work which throw a man completely on his own resources.

All this produces a resourcefulness in rural life which is of immense social value. When boys turn themselves to pursuits other than agriculture this resourcefulness begins to attract attention. Country boys excel in engineering, architecture, and sometimes in literary work. Many of the inventions, books, lectures, and sermons which have enriched our social heritage are the product of that rural resourcefulness.

The capacity for speculation, creative imagination, self-reliance and resourcefulness all combine to make the rural mind an invaluable social asset. When a boy in whom these qualities are even partially developed, comes into contact with the more complex society of the city, he readily adjusts himself to his new conditions. The philosophical habit of mind enables him to overcome his individualism

and to meet the co-operative demands which his new environment imposes on him. These qualities account for the conspicuous service so frequently rendered by the rural youth when he turns to other pursuits.

It is forgotten that the same qualities and capacities that have brought these men into prominence in city life are possessed in the same degree by their brothers who remain in the country. There is, underneath an unpolished exterior, a genuine and valuable rural culture which society as a whole has never learned to appreciate. When these qualities exist in the life of rural citizens, they have just as much right to recognition as when they are found in the city.

Once, when I was conversing with the head of a large manufacturing concern, he remarked to me, "When the farmers are prosperous, we are all prosperous". What is true in the realm of commerce is also true in the realm of morals and culture. The rural condition eventually registers itself in the city. Just as agriculture is the foundation of much of our economic life, so rural character is the basis of a great many of the moral and spiritual qualities that are to be found in the other sections of society.

These qualities of mind are sublimating agencies which direct and control the instincts. They help to co-ordinate these primary forces in human nature in

such a way as to insure beneficial types of unity, continuity, and change within the social order. It is therefore evident that the rural mind contributes in no small measure to the onward and upward movement of cultural civilization.

QUESTIONS FOR DISCUSSION

1. How many prominent men can you name who were brought up in the country?
2. What are some of the undesirable qualities of the rural mind?
3. What are some of the desirable qualities of the rural mind?
4. What do you understand by 'social progress'?
5. What forces are making for unity in modern society?
6. Is rural life affecting the general life of society to any appreciable extent, apart from the influence of those whom it sends to the cities?

CHAPTER II

Characteristics of the Rural Mind

Fundamentally, human nature is the same everywhere; it is a compound of instinct and emotion. Instincts furnish the raw material of action and thought. Environment is the mill in which this material is manufactured. All instinctive organisms are responsive to the environment in which they are placed. Biologists tell us that primitive organisms of identical origin and type have in the course of time developed distinct variations and modifications of type because the environments to which they had to respond were different. If this is true on the physical plane, it must also be true on the moral and social planes.

The difference in the instinctive behaviour of races, classes, or families, is due to different types of environment that have provided stimuli for the instincts. This contact with environment constitutes the essential experiences of life. The raw material of human nature, mentioned above, is so worked upon by experiences as to produce the various forms

of thought and behaviour. The variety of mental and social habits exhibited in the life of the race is due to the variation of experience afforded by different environments. It will be readily seen, therefore, that the mental and social characteristics of a group are conditioned by their particular experiences. People living under a given set of conditions are bound to develop characteristics and view-points that are peculiarly their own.

So far as the conditions of rural and urban life are different, we may expect to find a corresponding difference in the characteristics of the rural and urban mind. An understanding of rural problems must include a knowledge of rural characteristics and the conditions out of which they have grown. The importance of the psychic side of country life has not received the attention it deserves, because most of our rural problems are psychological rather than economic. They rest in the first place upon mental attitudes which in turn are based upon experience, the product of the reaction of the instinct to environment. The rural problem, like every other human problem, has its roots in human instincts.

Like most other minds, the rural mind has certain characteristics that are detrimental to social well-being and others enormously beneficial. It is our purpose to examine it in such a way as to

discern between these two elements and to value them accordingly.

A Mental Battle Ground.

The philosophy of the average farmer is not formulated and is for the most part inarticulate. Nevertheless he has a philosophy of his own, and it is only incidentally that he reveals his inner attitudes toward life. In fact, his outlook on life cannot be systematized, because it contains two conflicting elements. As far as his methods and programs are concerned, he has a tendency toward extreme conservatism. This is accounted for by the fact that he very often inherits his farm and lives and dies in the same community.

The customs and habits of the community become an integral part of his mental equipment; a changed outlook on his part would therefore mean a serious break with community and family traditions. The same applies to community institutions. In fact, his whole environment is filled with tender associations, and the landmarks of his fathers become as sacred shrines. This tendency does not develop in the urban mind to the same extent because there is so much coming and going that institutions and methods of the

past generation do not take on the same sacred aspect.

As far as ideals and theories are concerned, he is decidedly progressive, and sometimes radical. His knowledge of crop-yields and stock-breeding reveals to him a creative and progressive principle in the universe. His contact with and dependence on nature help him to regard life as a living growing reality. If these tendencies could be formulated into a philosophy we should have something not unlike Bergson's theory of "Creative Evolution."

When reform movements are launched among intelligent farmers they usually meet with considerable success, because the farmer has an instinct for improvement and progress. His outlook on life enables him to endorse readily movements that are truly creative and constructive. This capacity for creative and constructive statesmanship is evidenced in the record of a great many country boys who have gone into public life. They are among the leading statesmen, educators, and business men of the world.

There is often a conflict in the farmer's own mind, between his conservative methods and his progressive ideals. This conflict frequently becomes a disturbing factor in his life which destroys his peace of mind. Very rarely is he able to account for the

discontent that is thus occasioned, much less does he know how to correct it. It usually drives him to the conclusion that there is something wrong with his job, and this conclusion gives rise to a new cycle of disturbing thoughts. At times this aggregation of disturbances becomes so powerful as to destroy his efficiency as an agriculturist.

Here again we have the psychological origin of one of the most pressing rural problems, namely discontent. The solution of this problem cannot be arrived at by developing a program of economic adjustments. The farmer himself must become aware of the conflict that is going on in his own mind, and of its nature and causes, before he can make any progress towards a satisfactory and contented mode of living. Like all the lower forms of life, man must make an adequate response to his environment if he is going to develop his own highest potentialities. The farmer can never make an adequate response to his environment as long as this conflict exists in his own mind. The resolving of this conflict, and the making of this response, are essential to harmony in his soul and to the highest success in his calling.

Social Attitudes.

The next feature of the rural mind to be considered is that which gives rise to distinctive social

attitudes. The manner in which the farmer makes his living robs him of any sense of dependence on the rest of society, and builds up within him a spirit of extreme independence. In the old days it was possible for a farmer to feed and clothe his family without dealing much with his fellow-citizens. Even today he secures a large part of his livelihood in a way that is not conducive to the development of a social consciousness. Modern methods of farming are making him more dependent upon society for his equipment and markets, but the work of production itself involves a co-operation with nature rather than with society.

Then the isolated position of the farm home has meant fewer social contacts and less opportunity for fellowship. This combination of circumstances has made the farmer more or less of an individualist and unfitted him for co-operative action. Evidence of this is seen in the fact that so many farmers' organizations fail to hold together for any considerable time. This tendency to individualism constitutes the most serious defect in rural life, and cannot be regarded as other than a social liability. The most pressing of all rural problems is the re-education of the rural mind in such a way as to create a social consciousness, human fellowships, and the capacity for co-operative action.

It is true that the social isolation of the farmer is rapidly being overcome by rural mail delivery, rural telephone, motor cars, radios, and numerous other agencies that are now affecting rural life. But even these may fail to produce the desired social outlook in the face of present conditions and current traditions. The social education of the farmer has to take into consideration his independence and his peculiar interdependence with man and nature. The rural mind is not anti-social, it is simply un-social or individualistic.

Some of the same factors that have made for the development of individualism have developed a marked capacity for friendship. There is perhaps no class of people more friendly than the farmers. When farmers are presented with a social program that can harness this capacity for friendship to social ends, they soon overcome their individualistic tendencies and develop the capacity for co-operative action.

Rural Culture.

This is another distinctive characteristic. Rural conditions have developed a particular type of rural culture. Not only have rural conditions produced a certain type of culture, but they are particularly adapted to the promotion of that culture. One of the

farmer's jobs is to cultivate; he sees things growing and improving under his very eyes year in and year out. It is perfectly natural that he should think of the powers in his own life and in the lives of his family as being subject to the same laws of growth and development. It is also natural for him to realize that conscious effort will result in the improvement and expansion of these powers.

Webster defines "culture" as enlightenment and discipline, acquired through mental and moral training,' and there is no place where this process is carried on more consistently or thoroughly than it is in the rural home. The extent to which genuine culture prevails in rural communities is by no means appreciated by the people who dwell in towns and cities. The rural mind lays high value on certain qualities of character which receive small attention in the city.

As far as polish and veneer are concerned, the farmer will make a poor showing. His grammar and some of the details of his etiquette may be defective, yet some of these refinements upon which so much emphasis is placed are after all mere externals. People who say "aint" and "them things" may be just as deeply interested in the verities of life as the most polished conversationalist on earth. Furthermore, their intellectual tastes may be just as keen and

refined. Country people know a good book when they read it and they appreciate a good lecture or sermon just as much as a city audience.

Specialists in music, art, and literature are mostly confined to cities, and country people have not had the opportunity of getting in touch with these fields. For this reason their appreciation of technique may not be as high as that of city people, but their appreciation of anything that can express itself in terms of character values is just as high. There are more books and periodicals in the average country home than in the average city home . There seems to be more original thinking and greater thirst for knowledge. On the whole the cultivation of human virtues is carried on just as efficiently in the country as it is any place else. It remains for society as a whole to recognize the social value of rural culture.

QUESTIONS FOR DISCUSSION

1. What is the primary force in life?
2. Are psychological interests stronger than economic ones?
3. How do habits affect social reform?
4. Is a man's thought-life determined by his environment?
5. What is meant by the term "Biological Response"?
6. What are the chief aids to culture?

CHAPTER III

The Countryman's Point of View

Our happiness, success, and prosperity are frequently conditioned by our point of view. Unfortunately, the process of developing an outlook upon life goes on in our own minds unnoticed by ourselves. Finally, we arrive at a certain point of view without knowing how or why. Since so much depends upon our outlook, it is essential that people in all walks of life should gain a conscious control of developing points of view. It is a grave injustice to allow ourselves to drift into a frame of mind that destroys our own happiness and usefulness.

This raises a question as to the extent to which we can consciously control our own mental processes. This is one of the fundamental problems of human life and its solution will have a decided effect upon the destinies of the human race. The new psychology has thrown considerable light on the problem. It pays special attention to certain actions of the mind which it usually calls "mental mechanism". One of these "mechanisms" is designated as "The

Complex". This "mechanism" might be defined as "a group or association of ideas so strongly united that they enter the mind at the same time". For example, we sometimes find it impossible to think of certain individuals without associating them with certain sayings or events. We cannot pass certain places without being reminded of certain incidents that occurred on or near the spot. As we recall experiences in life we are constantly associating with them certain sights, sounds, or odours. It is impossible for us to think of certain things apart from particular associations. These inter-locked associations of ideas are what is meant by complexes. Frequently these associations are of such a nature as to give us an entirely wrong estimate of the thing engaging our attention. For example we may associate with a certain individual a certain act of petty meanness of which we believe him to be guilty, and that association may prevent us from arriving at a true estimate of the individual's real worth.

Thus it is that complexes are responsible for our mental biases, prejudices, and obsessions. They do a great deal to determine our attitudes towards the facts of life, and constitute the basis for our respective points of view. Certain mental attitudes will make happiness impossible under given circumstances, but with a revision of mental attitudes real

happiness may be found under these same circumstances. Since our mental attitudes are conditioned by complexes, their revision implies the dissolving of the complexes on which they are based.

A Farmer's Complex.

Unfortunately, a great many farmers have associated with their occupation ideas of drudgery, long hours, hard work, and inadequate returns. They nurse their grievances until these become magnified out of all proportion. They fall into the habit of pitying themselves until they lose their self-respect. They complain about their hardships until they forget the dignity and significance of their calling. They grouch about their fate till they become incapable of seeing the brighter side of life. They brood over their misfortunes till their creative imagination is destroyed. They contemplate their difficulties until their will-power becomes weakened. They reflect upon their failures until their moral energy is sapped.

This state of mind is not caused by the nature of farm work, but it is easy to see the cause of it in certain conditions that are all too prevalent in our rural communities. It is due primarily to unsatisfied and unsublimated instincts. An unsatisfied instinct is the result of the crushing of natural and legitimate aspirations; something which prevents self-expression

and self-realization. An unsublimated instinct is one that finds its gratification in a wrong avenue. It is really misdirected psychic energy. Psychologists tell us that either of these abuses of our psychic tendencies will result in the establishing of complexes, and that a complex caused by the perversion of an instinct invariably gives rise to phantasy, and sometimes to obsession. Obviously the farmer with such a complex can neither be happy nor successful.

Urban dwellers not infrequently attach a stigma to rural life which has a devastating effect upon character and social well-being. This stigma produces an inferiority complex which results in conflict and discontent in the rural mind. In theory city people are willing to concede to the farmer a position in society equal to their own, but in actual practice the majority of them do no such thing. This stigma may or may not be as pronounced as it once was, but it is still too much in evidence. We cannot mingle very much with townspeople without meeting with the inference that the farmers belong to an inferior class. This attitude is of course entirely unjustifiable. It has done untold damage to the social status of the country people and has contributed in no small measure to rural discontent. It will not be very long until the absurdity of this attitude becomes apparent, both

to guilty townspeople and the disconcerted country-people.

Boys and girls frequently grow up in homes where the parents are dominated by this inferiority complex and are forced to listen to a perpetual whine about the disadvantages of farm life. It is not surprising that these young people leave the farm at the first opportunity which presents itself, and the forsaken parents are left with another trouble to worry about and wonder why. If the opportunity to "get out" does not present itself to these young people the tragedy is even greater, because they are forced into an occupation which they have been taught to hate from childhood and their chances of success and happiness are almost nil.

Dissolving the Complex.

Complexes should be formed and dissolved only in the light of facts. Since they are usually the result of suggestion rather than reason it is not surprising that one or more of the associated ideas should be the product of prejudice. Prejudice is "pre-judgment"; that is, forming an opinion before the evidence is all in. Our unhealthy complexes are frequently produced in that way. But when we bring them out into the light of reasoned judgment and attested facts, they dissolve into nothingness. We

owe it to ourselves and others to see that our point of view is based upon an association of facts rather than an association of pre-judgments. Let us look at the facts regarding farm life and see what becomes of the farmer's grouch and his inferiority complex in the light of them.

There is no occupation that affords a greater degree of variation than farming. None of the major phases of his work occupies the farmer more than a few weeks at a time, and they are all so different that the farmer's life is filled with variety. Then in winter there is a general let-up as far as the heavy part of the work is concerned. His sphere of operations covers an hundred-acre lot, and with every turn of his eye it falls upon new objects, and stimuli are constantly provided for new trains of thought.

Practically every operation requires planning and initiative. Few of them become automatic so that they can be performed without thought on the part of the operator. For example you cannot milk a cow as you would handle a machine because the cow has an individuality of her own and is liable to assert it at any time. For that reason, you have to keep your wits about you, and the operation can never fall to the level of dead monotony such as is produced by purely automatic movements.

Compare this kind of life with the life of the man who comes and goes at the call of the whistle. He has to be at his place on the dot every time, or he will suddenly find himself without a job. He holds the same tool in his hand all day long, and every day of the year. He makes the same motion thousands of times every day, reaching the same distance and lifting the same poundage every time. He stands in the same spot, and his eyes rest continually on the same objects. The same click and roar of machinery is in his ear from morning till night. Thousands of men in cities are working under such conditions and many of them show evidence that their initiative is being undermined, and their personalities weakened by the deadening monotony of their work. Their movements are so automatic that they become a part of the machine with which they work.

Plodding through soft ground, pitching hay, or riding a tractor for ten or twelve hours is fatiguing in the extreme, but the real test of the "hardness" of a job lies in its effect upon the physical constitution of the worker. When we apply this test we find that farmers are one of the healthiest classes in the whole nation. Very few farmers have nervous breakdowns: if they have, they are not caused by farming. None of them has occupational disease, such as is found among those who work in factories where chemicals

are used. Industrial accidents are comparatively few on the farm. According to the Labour Gazette, mad bulls and runaway horses account for the large majority of farm accidents.

Work on the farm is much preferable, from the stand-point of health, to work in a cotton factory, for instance, where there is nerve-wrecking clatter from morning till night, and where the air is always full of lint and steam. It is preferable to work in a roller mill where the temperature is always well nigh unbearable, and where the work consists of the rapid handling of heavy red-hot bars of steel as they come from the machines, always incurring the risk of being burnt. Life on the farm is preferable to office work from the standpoint of health. The open fields are more healthy than being cooped up in an office crouching over a ledger all day. If we only thought so, it is just as pleasant to drive a good team of horses as it is to drive a pen. And rounding up the cows at night is far less exasperating than rounding up the assets and liabilities of a big firm so that the balance sheet will come right.

It is true that the farmer's day is a long one. I have known farmers to rise at 4.a.m. and to retire at 9.p.m. at certain seasons of the year, making a day of seventeen hours. It is however a little mis-

leading to compare this with the eight or ten hour day of the city toiler. This includes time for meals, travelling to and from work, little siestas, occasional visits to the neighbour who drops over the way to borrow the stone-boat, the chores around the house, as well as those duties which arise out of the claims of the domestic circle.

Over against this I have known just as many city people to rise at 6. a.m. and retire at 11. p.m. and to keep that up the year round, and their seventeen hours seemed to be just as crowded as the seventeen hours of the farmer. One of the advantages of the farmer is that he never has a night shift. It is no uncommon thing for factory hands to work one week nights and the next week days. I know one man who shovelled coal twelve hours out of every twenty-four without a single break for seven years. Such hours are unheard of in the country, but they are by no means uncommon in the city. A large number of city toilers have to take their turn at night and Sunday work. When one goes to the trouble to work out the average city and country working day over both winter and summer, he finds that the average farmer does not work a greater number of hours in the course of the year than the average city man.

There is, however, one feature of farm work which might almost counter-balance the variableness of the work, and admittedly constitutes a justifiable ground for complaint. It is the fact that so many farmers are absolutely unable to have a holiday. This of course is not true of the grain growers in Western Canada who keep no livestock whatever. But it is true wherever mixed farming is in vogue. It is particularly true of the dairy farmer. As conditions are at present, the farmer himself, and usually his whole family, are tied down from one year's-end to the other. When holidays are impossible, the most agreeable work in the world is liable to become monotonous. This fact probably accounts for the disposition on the part of so many farmers to regard their work as slavish drudgery.

It may be argued that holidays are also impossible to a great many people who live in the city. Unskilled workmen never get a holiday unless it is one occasioned by unemployment. Large numbers of skilled workmen have no holidays and not infrequently it is the case of the small business man. But that does not take the injustice out of the situation. Every person in either country or city should have a rest or change at least once a year. Even though a person works hard under a different set of circumstances, an annual change is essential to the individ-

ual's own well-being and to his professional or industrial efficiency.

It should not be beyond the range of possibility to bring about such an adjustment in rural life as would enable the farmer to enjoy an annual holiday. If careful thought were given to the subject, it might not prove as infeasible as it looks at first sight. Many farmers will feel that they could not afford a holiday even though their work could be arranged for. It is perhaps true that in order to make a vacation possible for the rank and file of our farm people an economic adjustment which would bring them larger returns for their year's work would be necessary. The effecting of such an adjustment is admittedly a difficult task, but it is one of the things we must keep in mind in our efforts to secure a properly balanced economic order.

The matter of having the work carried on would constitute another problem. It is not easy for a stranger to come in and assume the management of a farm for a few weeks without serious loss. But it would be possible to have one or more men of experience in every district who would go from place to place relieving farmers in the same way as men in other positions are temporarily relieved. If the economic adjustment were effected, some such scheme might be worked out.

Farmers are inclined to compare their income with that of the large scale producer or salaried townsmen. These comparisons are frequently superficial and therefore misleading to the farmer himself, resulting in serious dissatisfaction with his own economic returns. In comparing his financial returns with those of the large scale producer he forgets the difference in the size of the turnover and fails to take into consideration the amount of profit on each unit of product. When these things are taken into consideration the farmer's returns usually show up much more favourably than he supposed they would.

When he compares his income with that of a salaried townsman he frequently leaves out of account the value of the produce which he consumes himself and the increasing value of his own capital. A case recently came under my notice, of a young farmer on a rented place who became dissatisfied because some of his boyhood friends who had started out about the same time as he were drawing salaries as high as two thousand dollars a year while his cash income was much below that. He therefore decided to quit farming. He called an auction sale and sold all his livestock and implements. The proceeds of the sale amounted to over four thousand dollars for property that he had accumulated during the years he was on the farm. None of his salaried

friends, whose income he had envied so much, had been able to save nearly as much during the same years, and some of them did not even have bank accounts except a few dollars deposited for safe keeping until the needs of the family budget necessitated their withdrawal. At the same time these friends of his had not had as rich a living as he had, nor had they enjoyed as great a measure of freedom and independence.

I am one of those who believe that the farmer's remuneration is not commensurate with his service to society. One of the crying needs of the present time is an economic adjustment that will render farming more profitable. At the same time farmers are better off than many of them think they are. When the food he consumes, the increase in his stock and the improvements he has put on his farm are all added together, the farmer who is complaining loudly is sometimes found to have quite a substantial income. They may not see as much money as the small business man in the city but at the same time they are getting a better living than a good sized income could purchase in the city. Most farmers have a living that is far above the average living of the city man and at the same time enjoy privileges which cannot be valued in terms of dollars and cents.

When the farmer is tempted to regard his work

as drudgery he will do well to compare his lot with that of factory hands who toil in our cities. If he weighs all the facts carefully he cannot help but conclude that farm work is much less conducive to monotony and drudgery and ill health than are most of the city occupations. In the light of facts "farm drudgery" becomes a mere state of mind; the product of a distorted vision, which has grown out of prejudgments and the inferiority complex. In the light of facts there is no justification for casting any reflection upon rural life. In the light of facts the farmer can view his calling with pride, confidence, and contentment.

ESTABLISHING A POINT OF VIEW.

We are now in a position to gather together an association of facts from which a healthy rural complex may be built. This outlook upon rural problems and rural functions is essential to the well-being of society as a whole. Neither the city man nor the farmer himself can afford to think of rural life in deprecative terms.

The facts upon which the true outlook may be based are as follows: —

FIRST: Farming is freer from drudgery and monotony than the majority of occupations are.

because it affords a great variety of interests and is constantly calling for initiative and constructive thinking.

SECOND: Farming affords as much leisure for cultural pursuits as the majority of occupations, because there are seasons which afford a relaxation from rush and fatigue, and because the nature of the work gives to the farmer an independence which enables him to have complete control over his own habits.

THIRD: Farming, although fatiguing to the muscles, is healthful and invigorating, because of fresh air, pure food, and those variations which the occupation affords.

FOURTH: Farming brings a return that is about equal to that of skilled labour and in addition carries with it a great many other benefits.

FIFTH: Farming is a basic industry designed to meet the fundamental needs of the race and involves a partnership with the Creator of all things.

"Let the mighty and great
Roll in splendour and state,
I envy them not, I declare it.
I eat my own lamb,
My own chicken and ham,

I shear my own sheep and wear it.
I have lawns, I have bowers,
I have fruits, I have flowers.
The lark is my morning charmer;
So you jolly dogs now,
Here's God bless the plough —
Long life and content to the farmer."

QUESTIONS FOR DISCUSSION

1. Can we regulate our own mental processes?
2. What does sublimation mean?
3. What is the inferiority complex?
4. Why does work tend to become monotonous?
5. What is the income of the average farmer of your acquaintance when you consider his living, increase in stock, improvement on property, etc.?
6. Are country people on the whole as happy as city people?

CHAPTER IV

The Farmer's Place in Society

There is a tendency to under-estimate the farmer's contribution to the wealth and well-being of society. This tendency is too frequently shared by the farmer himself, and consequently his vocation is robbed of that sense of dignity which is essential to his proper functioning as a unit in society. Occasionally we meet a farmer who has an exaggerated view of his value to society. This frame of mind is quite as disastrous as the other because it makes it impossible for him to co-ordinate his functions with the other functional factors in society.

It is our purpose in this chapter to examine the part agriculture has to play in the functioning of human society, and to note the relationship in which the farmer stands to the rest of society. The three principal factors in the production of wealth are land, labour, and capital. Land and labour are the original, or primary factors, whereas capital is a derived or secondary factor. These are all involved in the process of agriculture. The farmer is at once a

capitalist and labourer. The more perfectly these three factors are co-ordinated the greater is the functional power of society.

Long ago a seer with greater sociological insight than even his most ardent admirers and keenest commentators have given him credit for, made this statement. "The whole body (shall be) fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." This quotation embodies the doctrine of a "functional society". This is the only sound theory of economics. All industrial and economic agencies must serve specific ends which are essential to the well-being of the "whole body". They must render efficient service in the production and distribution of commodities and the dissemination of culture. The value of an industry or institution to society as a whole, depends entirely on its contribution to those processes.

The Farmer's Function.

I was once passing through the industrial section of a large city with a farmer, and was pointing out to him the different factories and giving him some particulars regarding each. At last he remarked, "It is the farm that keeps all these factories going." I simply laughed at him but he insisted that his state-

ment was not true. "What," I asked, "is the connection between the farm and the manufacture of sewer pipes?" He replied, "I would divide these factories into three groups. One group is manufacturing material that has come from the farm. Another group is manufacturing commodities for the farm. The third group is manufacturing commodities for the people thus engaged, and that is where your sewer pipe manufacturer belongs, so that indirectly his business is dependent on the farm." The words of this farmer throw considerable light upon the function of the farmer and his economic position in relation to other functional groups.

The value of any group to society depends upon the function which it performs and its interdependence with other groups. The illustration just quoted shows the manner in which many of the other groups are dependent upon agriculture, but the other side of the picture must not be overlooked. The farmer is also dependent upon them, both for his market and supplies. But the farmer's position is basic both from the economic and industrial standpoints. He is not only engaged in the production of those things which are essential to the sustenance of human life, but his products and his requirements are the chief factors in the maintenance of industrial activity.

He is at once a labourer and a capitalist and it

is his function to extract wealth from the soil, by the application of his labour. When his produce gets out of his hands into the industrial world the process still continues and the manufacturer proceeds to create wealth by the application of labour to the raw material. Capital is the tool which facilitates the application of this labour and renders it more efficient. Banks, trusts and other financial concerns are agents which handle this tool. They are media through which capital relates itself to the processes of production and distribution.

It might be well to remind ourselves right here that money and wealth are not the same thing. Money is only the symbol of wealth. Real wealth consists in those articles that are of value in themselves. And the value of an article lies in the end that it serves. Natural and manufactured products therefore constitute wealth just in so much as they are successful in the meeting of human needs. Viewed from this standpoint the true significance of agriculture becomes apparent. It, along with one or two other industries, is the means whereby real wealth is extracted from the soil and placed at the disposal of the race for the meeting of physical needs.

The Economic Position of the Farmer.

All this suggests that the farmer occupies a most

important place in the economic order. Perhaps this position has been better defined by David Grayson, in his "Argument with a Millionaire" than it has been in any of the standard works on economics.

> "We realize, we farmers, that we must produce more than we ourselves can eat, wear or burn. We realize that we are the foundation: we connect human life with the earth. We dig and plant and produce, and having eaten at the first table ourselves, we pass on what is left to the bankers and the millionaires. Did you ever think, stranger, that most of the wars of the world have been fought for the control of this farmer's second table? Have you thought that the surplus of wheat and corn and cotton is what the railroads are struggling to carry? Upon our surplus run all the factories and mills: a little of it gathered in cash makes a millionaire. But we farmers, we sit back comfortably after dinner and joke with our wives and play with our babies and let all the rest of you fight for the crumbs that fall from our abundant tables. If we once really cared and got up and shook ourselves, and said to the maid, 'Here, child, don't waste the crusts: gather 'em up and tomorrow we'll have a cottage pudding,' where in the world would all the millionaires be?
>
> Moreover, think of the position of the millionaire. He spends his time playing not with life, but with the symbols of life, whether cash or houses. Any day the symbols may change; a little war may happen along, there may be a

panic because the farmers aren't scattering as many crumbs as usual (they call it crop failure, but I notice that the farmers still continue to have plenty to eat) and then what happens to your millionaire? Not knowing how to produce anything himself, he would starve to death if there were not always, somewhere, a farmer to take him up to the table.

It is simply wonderful what a leverage upon society a few acres of land, a cow, a pig or two, and a span of horses can give a man. I'm ridiculously independent. I'd be the hardest sort of a man to dislodge or crush. I tell you, my friend, a farmer is like an oak, his roots strike deep in the soil, he draws a sufficiency of food from the earth itself, he breathes the fresh air around him, his thirst is quenched by heaven itself — and there's no tax on sunshine. When you commiserate him, therefore, and advise him to rise, you must give him really good reasons for changing his occupation and becoming a millionaire. You must prove to him that he can be more independent, more honest, more useful as a millionaire, and that he shall have better and truer friends." (*)

Agriculture A Basic Industry.

Since agriculture is a basic industry and the

(*) *Adventures in Contentment, by David Grayson. By permission of Doubleday Doran & Co., Publishers.*

source of the world's food supply, it would seem that the natural thing for man to do would be to get as near to the source as possible. In certain circumstances the hunger-urge and the instinct of self-preservation would drive men to the land. But modern civilization has provided means whereby the needs of men are as adequately met in other positions. One of our economists argues that since farming is a basic industry no one would be inclined to leave it for any of the auxiliary occupations unless these offered higher rewards. Now it is true that many of the other occupations do offer larger rewards financially, and that many people are lured away from the source of supply by that fact. But such conditions indicate a lack of balance in our economic structure. There is something wrong when auxiliary groups can exert a leverage on basic groups which deprives them of economic and social equality.

Primitive man without machinery or commercial organization could not get away from the source of supply. The group instinct demanded that the tribe should live a nomadic life, moving from place to place in their search for food. As they gradually acquired a more complex system of society and a more elaborate system of industry they found it possible to live a more settled life. These acquirements and this new mode of life made possible the beginning of city life.

"The Evolution of the City" is an interesting story, but it received its greatest impetus from the industrial revolution resulting from the invention of machinery. Modern society with overgrown cities is, to say the least, top-heavy.

We have in our cities vast organizations of middle men engaged in the distribution of commodities. Interlinked with our distributing agencies there are a host of non-functional agencies whose futility passes unnoticed by the majority of people in the complexity of modern society. This combination of functional and non-functional city-groups places the farmer at a great disadvantage. At present he is in a position where he has little alternative but to take what he is offered for his produce and to pay what he is asked for his requisites. His rewards are by no means commensurate with the service that he renders to society.

One of the imperative needs of our day is a social adjustment that will restore the farmer to his rightful place in society so that he will enjoy both the financial rewards and the social status which he deserves. The fundamental factor in the effecting of this adjustment shall be neither organization nor legislation, important as these may be. The fundamental thing must be education. The farmer himself must be educated as to the importance of his own

place in society, and instructed as to how he can co-ordinate his functions with the other necessary functions discharged by his fellow-citizens. In the second place the town and city folk must be educated to a true appreciation of the economic significance and the moral value of the farmer to the life of our nation.

The farmer need never feel that his task is a low or menial one. He performs the most essential of all economic functions in providing food for the race. His place in society is therefore one of paramount importance. This consciousness should produce in him a sense of dignity and contentment that should make him one of the most gracious and happy members of society.

"I've found out this," says Farmer John,
"That happiness is not bought and sold,
And clutched in a life of waste and hurry,
In nights of pleasure and days of worry:
And wealth isn't all in gold,
Mortgage and stocks and ten per cent, —
But in the simple ways and sweet content,
Few wants, pure hopes, and noble ends,
Some land to till, and a few good friends."

QUESTIONS FOR DISCUSSION

1. Which is more indispensable to society, the farmer or the doctor?

2. What are the basic industries?

3. Do the basic industries bring as large economic returns as secondary industries?

4. What businesses are there in modern society which do not contribute to human well-being?

5. Is social status of any consequence to the individual or his class?

CHAPTER V

City Drift, Its Cause and Cure

"Faint and far like a thing of dreams,
With palace and mart and spire
With the tread of a million hurrying feet,
With hope and regret and desire —
The city lies, and it calls with a voice
That touches men's souls with fire."

The population all over this continent seems to be continually shifting, and the proportions of rural and urban dwellers are constantly changing. Every year sees the percentage of rural dwellers become smaller and the percentage of city dwellers become larger. The rural population of Canada decreased from 62.4 per cent in 1901 to less than 48 per cent in 1921, and the decade just ending promises to show an even greater decrease in the proportion of the rural population. Just how far this process of rural depopulation is consistent with racial and economic well-being is a grave question. The rural and urban populations should be so balanced as to be complementary to one another, and the problem of main-

taining that balance is a matter of more than national importance.

A rural population is indispensable to the life of our nation and in view of this fact rural life should provide just as great opportunities for culture, enjoyment, and human well-being as city life. There should be the same opportunities for the legitimate gratification and proper sublimation of human instinct in a rural as in a city environment. We also maintain that there is a point where city drift becomes detrimental to social well-being, and that serious efforts should be made to determine its causes and possible correctives.

There has been no end of speculation among students of sociology as to whether the cause of rural depopulation is social or economic. One group declares that it is the white lights and gaiety of city life that lures young people away from the country, whilst another group affirms that they are driven from the land by economic pressure. It is true that the movement cityward has both its social and economic aspects, but the fundamental cause of the movement lies a great deal deeper than these speculators seem to realize. Fundamentally the causes are neither social nor economic, they are psychological.

This position will no doubt be questioned by

those who believe that society rests primarily on an economic basis. But as we have already pointed out, society rests primarily on human instincts; these form the ground-work of the mind and the basis af all human activity. It must be admitted that in particular cases the immediate cause of city drift may have been either social or economic, but the larger movements of society are due to psychic forces inherent in human nature. Even economic forces ultimately yield to the instinctive demands of the race. Instinct has been the primary force in social evolution, and it will continue to be the primary force in the effecting of social modifications and progress. Some of the most significant modifications brought about by instinct have required a considerable period of time, whereas economic effects are more immediate and usually quite apparent.

For this reason we have been slow to recognize the psychic factor in social movements, and have therefore neglected to give it serious consideration. But the newer sociology recognizes that any thorough study of social problems involves a study of human nature. Any analysis of the forces affecting city drift therefore involves a study of human nature, and in this chapter we wish to confine ourselves to this fundamental factor. Although the psychic forces may act slowly in modifying the social structure, yet

there are circumstances where the effect may be quite immediate and discernible. It may be particularly noticeable in cases where provision is made for the gratification and sublimation of the instincts of individual groups.

The Social Instinct.

The desire to be with the group is instinctive in both man and beast and has a powerful effect upon their behaviour. Not until recently have we realized the significance of the herd or group instinct in biological development and we are just beginning to realize that this instinct has been the impetus to all social evolution and that upon it modern society is founded. Four things may happen to instinct: it may be suppressed, perverted, sublimated, or over-worked. And the group instinct is being over-worked in the development of the modern city. The over-working of this instinct is certainly detrimental to the social and moral well-being of the race.

Prof. McDougall says, "London and many other large towns have for a long time past far exceeded the proportions that conduce to economic efficiency and healthy social life, just as the vast herds of bison, or other animals greatly exceeded the size necessary in mutual defence. It would seem that the greater the aggregation the greater its attractive

power."(*) The gratification of an instinct always seems to increase its driving power and this is certainly evident in connection with city life. The more the gregarious demand is gratified the more clamorous it becomes.

Even in countries such as Canada and Australia where everything favours an agricultural mode of life, we see the population crowding into a few towns. We commonly lay the blame for this upon the industrial revolution which meant the rise of large factories in the cities and the provision of labour-saving machinery for the farm. But in countries such as China where industry for the most part consists of handicrafts, and primitive methods of agriculture are still in vogue, we see the same thing. The more thoroughly we survey world conditions the more convinced do we become that the tendency to get together is instinctive.

In spite of taxes, high rents, dirt, disease, stench, congestion, clamour, squalour, smoke or fumes, the large towns continue to grow while the small towns and rural districts rapidly diminish in population. The group instinct does not always express itself in things that we term "social". A large percentage of

(*) *Introduction to Social Psychology p.* 103. *By permission of The Macmillan Co., Publishers.*

the residents in some cities have little or no share in the gaiety that is going on around them and their social isolation is just as complete as if they lived in the country. The instinct is sometimes satisfied with merely being part of a large group, which is one of its insistent demands.

When economic laws are allowed to operate uninterrupted they tend to drive people as near to the source of supply as possible, and would thus work against city-drift instead of aiding it. Situations which make it impossible for young people to remain in the country and make a living are anything but normal. They are due to the top-heavy condition of society which has resulted from abnormal aggregations of population. And these aggregations are in turn due to the perversion or over-working of an instinct. The fact that there is always more poverty in the city than in the country shows that economics can never be regarded as the fundamental cause. We hear a great deal about the country boys who have made good in the city, but it is also to be remembered that many of them are sharing the squalour and wretchedness of slum life.

Agriculture is a basic industry, and whatever privations the farmer may undergo, he is never in danger of starvation. The economic difficulties of the farmer lie in the fact that urban aggregations

held together by the group instinct have developed economic methods which give them an advantage over the scattered rural groups. These methods make provision for industries that are not based on actual needs, and multitudes of toilers that are not engaged in productive enterprises. This is the economic phase of the group instinct as expressed in modern society. But an ideal society would provide for such urban enterprises as would complement the basic industries in the work of production and distribution.

The Ego Instinct.

The instinct of self-assertion is one of the most powerful and important factors in human life and there is no doubt that it plays a large part in the promotion of city-drift. When a country youth begins to experience the conflict between his ideals and his program, he at once longs for a larger field for the expression of his ideals. He feels that his limitations prevent self-realization. The self can assert itself only in association with others and naturally seeks a larger group as its field of operation. Self-assertion is sometimes accompanied by a desire to attract attention, and a craving for power. These can be more easily satisfied in the complex society of the city than in the country. Positions of authority in

shops, factories and offices afford opportunities of this kind. The sense of self-importance frequently finds gratification by association with outstanding personalities. And this is possible to a greater extent in the city than in the country.

City life affords constant stimulation to the instinct of self-assertion. Modern commerce is exhibiting a competition that is not individualistic, and thus provides satisfaction for the group and ego instincts at the same. The nature of the competition develops groups which compete with one another. The individual shares the group consciousness and its competitive spirit at the same time. Practically every phase of city life has a stimulating and gratifying effect upon the self-seeking instinct.

Along with this, young people are told that they will never amount to anything if they stay on the farm; in order to become great men they must go to the city and "make good". Thus instinct is augmented by education, and city-drift becomes inevitable.

I think this takes us to the root of the matter and reveals the seriousness of the problem. The action of the two major instincts constitutes a cause that is much deeper rooted than any economic or social maladjustments could possibly be.

"Back to the Land" Movements.

"Back to the Land" movements have invariably failed because they have not realized how deep-seated the causes of city drift really are. The most successful movement of this kind in all history was that of the Hebrews when they left the brickyards of Egypt and applied themselves to agricultural pursuits. The success of that movement was due to the fact that it found its basis in the instinctive tendencies of the Hebrews. The movement meant in the first place the revival of their racial consciousness and in the second place a sense of co-operative or group action, both of which afforded an expression of the group instinct. Then the hopes of realizing their national ideals, together with the sense of power that came through co-operative action, made a tremendous appeal to the instinct of self-assertion. The more closely we study the movement the more evident does its instinctive nature become.

Any modern program that is going to keep young people on the farm, let alone stimulate a movement from the city landward, must take into account the instinctive nature of gregariousness. Most of our attempts to keep young people "interested" are superficial and inadequate. For example, we have the farmer who tells his son that the spotted calf is his, but when it is taken to market, the money goes into

the father's pocket, and the boy is given another calf to feed.

The popular idea that young people are attracted by the gaiety of city life has led many rural leaders to provided cheap counter-attractions in the country. In the first place it is useless to try to compete with city attractions, and in the second place city forms of amusement tend to lose their significance when transplanted into a rural environment. At their best such attempts are superficial. The situation cannot be met by anything short of a social readjustment which will provide an adequate expression for these instincts in a rural environment. This is by no means as unfeasible as it appears at first sight.

The Secret of Successful Organization.

Efficient organizations in either city or country must be founded on basic psychology. We must develop organizations that will foster a group consciousness and at the same time provide opportunities for self-expression. Under all circumstances instincts provide the driving power of life, and if instincts are perverted or allowed to act on a purely animal level, character and society are bound to suffer. But when instinct is sublimated, that is, harnessed up to worthy tasks and directed towards lofty ideals, that driving power becomes a determin-

Girls Camp at Hubbards, N. S.

Basketry forms a centre of interest for the group and this provides conditions for an adequate expression of the social instinct. Such activities are especially valuable in rural groups.

ing factor in human progress. When we encourage the proper development of the group instinct we are laying the foundations for healthy and helpful human relationships. When we provide training for the ego or self-assertion instinct we are promoting the development of strong personalities, and make self-realization a possibility.

The modern Sunday-school is a good example of psychological organization. The strength of the Sunday-school movement does not lie in the high quality of the teaching carried on, but in the instinctive nature of its organization. The affinities of the class make possible the group consciousness. The desire for self-assertion is satisfied either through the spirit of competitiveness that creeps into the school, producing a friendly rivalry between classes, or a desire to bring their school up to the "standard". The same principle should be applied to the whole range of human relationships. It particularly needs to find a wider and more general application to rural life everywhere. When we have conditions of life that adequately meet the demands of human instinct, economic organizations are made subservient to these conditions. If such conditions can be established in our rural communities the problem of city drift will be solved.

Steps In The Right Direction.

Conditions are rapidly changing in the country and the social instinct is finding a fuller expression in rural life today than it ever did before. People who regard automobiles and radios as gross extravagances should remember the way in which these things are helping to enlarge the small community. We have stopped measuring distances in miles and are measuring them in minutes and hours. The fact that one can tune in on almost any city on the continent does a great deal to break down the sense of social isolation so often experienced in the country. The use of these things should be encouraged rather than discouraged, in all country communities.

Young people should frequently be allowed to experience the sensation of being in a crowd. Such experiences can be provided for by personal visits to the city, by attendance at the country fair, picnics, and other social gatherings. This may appear to some, at first sight, to be a mere pandering to the instinct, but it is not. It provides a legitimate expression for the instinct, for through the sharing of these experiences a sense of social solidarity may be developed, and an antidote provided for rural individualism.

While it is true that the country does not offer

many positions of power to gratify the instinct of self-assertion, yet the farmer should come more and more to realize the power and significance of the group to which he belongs. This sense of power and importance should be based on the dignity of his profession and the value of his contribution to society rather than upon his grievances. Self-assertion should express itself in co-operation, and constructive organization rather than in strife. Discontent undermines the powers of self-assertion and brings no beneficial result to the farmer.

Unquestionably, social welfare demands that the farmer should receive remuneration commensurate with the service he renders to society. It is hardly to be expected that other groups are going to effect organization to see that he gets it. It is for the good of society as a whole that the farmer realize his own requisites and rights, and that his position should be reinforced by a thoroughly organized self-assertion. His program of self-assertion should be based on a knowledge of needs and rights of groups other than his own, and class consciousness should never be allowed to degenerate into class selfishness. He must be large enough to understand at least the most pressing problems of society as a whole.

SELF-REALIZATION.

Self-realization can be attained only through the proper sublimation of the ego instinct. If the "self" finds expression in terms of personality and productive enterprises, it becomes a social asset. There are several legitimate ways in which self-assertion may be encouraged in the country. First, healthy rivalry such as is manifest at rural fairs. Perhaps there is no other institution that has done more to encourage the farmer to take pride in his work than has the country fair. In making his exhibit, whether it be grain, live stock, or some handicraft, he is pushing into prominence the product of his own skill and labour.

The school fair is also becoming a most excellent medium for the expression of self-assertion by the children. Competitive games are very valuable in this connection so long as they do not result in community cleavages. The way in which sympathizers with one team will share in the joys of their triumphs gives expression to the ego in the sympathizers as well as in the players.

Prominent personages should visit all rural communities, provided they have common sense enough not to do it with anything of a patronizing spirit. There is something in all of us that makes us long

to be identified with those whom we consider to be the great men of our country. This is not mere snobbishness. It is a legitimate desire, and one that should be gratified as fully as possible. The more we are enabled to come into contact with our country's great, the more likely we are to catch some of the elements of their greatness.

If this aspect of the ego is ever going to find gratification in the country, considerable social revision will be required. One way in which this situation can be met is by getting the rural residents into groups that are not exclusively rural. Lodges, churches, and associations provide opportunities of this kind. We should seek to promote the interlocking of groups. Thus a group of farmers and a group of professional men in the city may all be members of the same society and in this way a new group consciousness is formed which identifies men of varied interests with one another, and a common interest is created.

Provide such opportunities for the expression of self-assertion and we have made some contribution to the rural problem, but we have not gone far enough. We must provide those conditions that will enable the person in the country to realize the best that is in him and to develop his qualities to the very highest power. This means that the country must

have good schools, good libraries, good churches, and all that goes to promote human well-being.

The country affords almost unlimited opportunity for self-expression in the beautifying of home and grounds. In fact, most of the farmer's work has in it a creative element which is of vital importance. There is more opportunity for the sublimation of the creative instinct in the country than in the city. Then the disciplinary provisions of country life are invaluable in the task of self-realization. A country boy will get more real discipline out of caring for a flock of chickens than his city cousin would get out of a course in manual training. He will get more mental gymnastics out of the study and manipulation of farm machinery than he would get out of a year's study of geometry. Conditions are favourable to self-realization in the country, but it does not require very much imagination to see many points at which they might be improved.

Right About Face.

We have already mentioned the stigma that has been attached to rural life, and pointed out its disastrous effects upon the rural mind. It might also be pointed out that society as a whole has suffered because of this tendency of public opinion to discount the worth of rural citizens. Our fiction writers, in-

spirational writers, and public speakers, all point to the men who have achieved success and fame by getting away from the farm and identifying themselves with urban life. Many men who have achieved fame in the city have brothers on the farm who are quite equal to them, intellectually, culturally, and every other way, who are never heard of. Why is a successful farmer of high character not as much entitled to fame as a successful business man?

Public opinion needs to be revised in such a way as to place a true value upon the farmer and his service to society. It is high time that speakers and writers should cease to deprecate the intellectual, moral, and aesthetic worth of country people. Some of us will live long enough to read a book in which the hero will be a boy, brought up under the limitations of an urban environment, struggling along for years as a bank clerk or bond agent, with plenty of money and the things that money can buy, but woefully destitute of the things that money can't buy. With the awakening of ambition, and the stirring of new ideals he resolves to go to the country and live a real life. He first finds a position as a farm apprentice. He realizes a new sense of dignity as he stands with his feet on the soil, and as he labours in cooperation with nature in the production of life's essentials. He finally buys a farm of his own and

"makes good". He marries a farmer's daughter and they live happily ever after.

A revision of public opinion which would make such a story possible and saleable would not be to the detriment of society in the least.

MENTAL PICTURES.

Mr. Walter Lippmann begins his book "Public Opinion" with a chapter entitled "The Pictures in our Heads". He outlines and ably illustrates for us the manner in which "pictures" are established in the minds of both individuals and groups. He goes on to show how these "symbolic pictures" have initiated social action and determined the nature and direction of far-reaching and significant social movements. The result of these mental images is the setting up of a pseudo-environment between man and his actual environment. The responses which men make to this pseudo-environment are just as definite as those made to their actual environment. Some of our most important social adjustments are responses to mental images instead of to physical facts.

There are in many people's minds both a pseudo-rural-environment and a pseudo-urban-environment. the former consists of a mental image of drudgery, isolation, poverty, etc.; the latter of an idealization of

city life. As long as these mental concepts are dominent, people will continue to flock into our cities, and social economic forces will adjust themselves accordingly. It is a simple fact of history that economic conditions adjust themselves to the demands of public opinion.

When public opinion decided that woman was man's equal, and she was raised from the status of a beast of burden to that of a companion, very serious economic adjustments were involved. There was a time when such a reform might well have been deemed economically impossible; but as public opinion gradually changed, the necessary adjustments followed. The same thing was true in the case of slavery. It seemed that its abolition would upset the whole social order. But when public opinion said "slavery must go" and set up in the minds of the race the image of universal freedom, economics adjusted themselves to the idea. At the beginning of the present century it would have been inconceivable to our economists that before one quarter of it had expired all the common people would possess automobiles. But when public opinion came to regard the automobile as a necessity, the economic order so adjusted itself as to enable labourers, clerks, farmers, and small business men to have cars.

When public opinion comes to recognize the ad-

vantages of rural life and to realize the intellectual and moral values that an unhampered rural civilization could contribute to the general life of society, and the economic significance of agriculture, society will make an adjustment that will provide economically for an adequate development of these qualities in the country.

Some of our economists are assuring us that it is inevitable that city drift should not only continue but increase. That is true as long as we have the present pictures in our heads. If public opinion ever comes to the place where it appreciates the values which can be developed best in the country, and coincident with this we have provision made for the legitimate gratification of the fundamental instincts in a rural environment, rural economics will look after themselves. This psychological revolution would certainly result in an economic adjustment which would make possible as rich and as full a life in the open country as is now possible in our best urban communities.

QUESTIONS FOR DISCUSSION

1. To what elements in the human mind does city life make its appeal?
2. What should constitute the basis of organization?
3. Are large centres of population essential to rural prosperity?
4. Can city drift be accounted for by the increase of machinery and agricultural efficiency?
5. How does human instinct influence social movements?
6. What is a mental stereotype and how does it affect society?

CHAPTER VI

Economic Aspect of the Rural Problem.

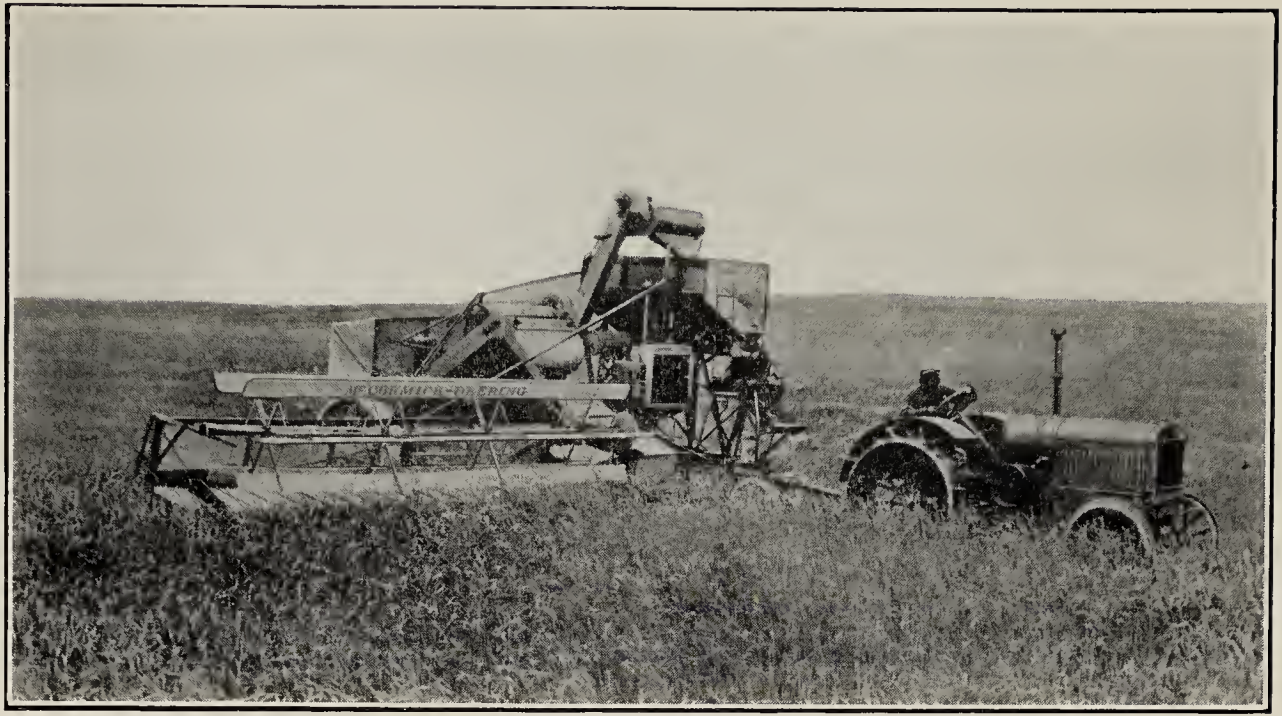
Science tells us that there are two factors in biological progress, stimulus and response. Environment provides the stimulus, and inherited instinct provides the response. The relative importance of these two factors raises an interesting question. It is quite obvious that the development of some organisms known to us could not have taken place without the stimuli provided by certain kinds of environment. But on the other hand, there would have been no response had there not been something to respond, and that something is the primary force of life. It is on this ground that we claim instinct to be more fundamental than environment, important as the latter may be as a factor in biological development.

There is such a thing as "Natural law in the social order", and the same processes that are at work on the lower levels may be discerned here also. Human nature, as we have already pointed out, is the fundamental factor in social movements, but environment provides a stimulus which modifies and to some

extent directs human activities. Economic conditions therefore have a great deal to do with the manner in which social movements shape themselves. Financial circumstances form an important part of social environment. The contribution of rural life to social progress is greatly affected by the economic conditions under which it exists. Just as the question whether instinct or environment is more important is interesting, so also is the one whether human aspiration and desire intelligently directed can produce economic adjustments, or whether economic processes are powerful enough to modify human instinct under all conditions. Psychology and economics are the two main factors in social progress, but we must not forget that the driving forces of human nature are the dynamics of social progress.

Economic Balance Between City and Country.

Mass production in the cities and the mechanisation of agriculture have done away with village industries and reduced the number of men required on the farm. A few decades ago our country villages had their carriage shops, their tanneries, their harness shops, and a number of other small industries employing from one to perhaps five people. Besides the village industries, there was a considerable amount of home production on the farm which occupied the



A Modern Harvesting Outfit in a Saskatchewan Wheat Field.

With this, two men can thresh thirty five acres per day.

time of the farmer and his family between seasons. For example the men used to make lumber and shingles and the women used to spin. The Canadian census of 1851, shows that Canada had produced the previous year 6,516,387 yards of homespun. Such occupations provided work in slack seasons, gave variety to country life, and augmented the farmer's income.

I once went with a couple of farmers to a railway station in Saskatchewan to see a combine (reaper and thresher) that had been unloaded from the train. It was the first machine of its kind to be seen in that section and very few were in use across the whole of the Canadian prairies. Four years after the combine was said to have displaced fifty thousand harvesters on those same prairies. Large scale farming is coming into vogue, and giant machinery is doing the work that was once done by men and horses.

It goes without saying that farm production requires less people than it did a few years ago. Since the men thus released go to the cities, the question comes up as to whether their doing so is a contribution to social progress or not. Social workers in the city of Montreal tell us that young unmarried men from the country create the most serious problem of all classes of unemployed. Would it not be better to encourage these men to go to the frontiers and settle

on new farms? City industry is being mechanised too, and it is doubtful if many more men can be absorbed in our cities in a way that will prove beneficial to the whole economic order.

There are a number of prominent authorities in Canada today who believe that we have already too many people in the land. Economic efficiency demands that a man should have as much machinery as he can handle, and as much land as his machinery will work. It is therefore natural, they claim, that this will mean the employment of fewer men in agriculture and that the surplus will naturally drift into the city to find employment in other industries. They further contend that the increase of city population will mean a better market for farm produce, and therefore greater returns for the people who continue to farm. Instead of bewailing the fact that an increasing number of deserted farms are appearing in the country side every year, they remind us that a deserted farm only means a vecant house, the man in the next house is probably working the land.

Canada has approximately one farmer in every fourteen of her population, which is about the same ratio as that of Denmark, yet it would seem that the economic balance is considerably better in Denmark than it is in Canada. Transportation costs are much lower there than they are in Canada, because Canada

is a land of great distances. High transportation costs in Canada are a handicap to profitable production. On the other hand we have a group who contend that more population along our railway lines would eventually lower the cost of transportation. Cheaper transportation would effect the western producer considerably. At present he has to pay high freight rates on his supplies coming from the factories in the east and high freight charges on his products going to eastern markets.

These conflicting points of view are each sponsored by men of considerable standing and authority. When viewed separately each argument seems to have considerable force in it. But when we survey the whole situation it would still seem that there is room for improvement in the economic balance of Canadian society. One group would propose to effect this by accelerating the movement from the land cityward, and the other would either encourage immigration or seek to start a "back to the land" movement on the part of our people.

It would be foolish to maintain that we could put an end to city drift in defiance of economic conditions. There are certain economic demands that must be met, but if it is necessary to sacrifice rural well-being in meeting them, there is something wrong with our economic system. This certainly occurs

when city drift continues to the point where the population is so reduced as to render impossible the maintenance of rural institutions. That this point has been reached in some localities is evidenced by the plight of their churches and schools. The problem is how to strike the balance.

We have on the one hand the suggestion that this may be done by limiting production, and on the other hand by the artificial upbuilding of industry so as to provide a market. Neither of these methods is economically sound. The limiting of production involves social waste in the failure to utilize the productive capacity of soil and labour. Industries artificially stimulated require an artificial market for their products and must receive returns that are out of proportion to the services rendered. The excess cost of such products is ultimately borne by the basic industries. Instead of relieving the situation such a method would further aggravate it.

Sound economics demand that agricultural efficiency should continue to keep pace with the advance of efficiency in other fields of production. We would not deprecate for a minute the increased use of machinery which is making it possible for fewer men to produce the food requirements of the nation. But the question is whether the benefits of this increased production are accruing in the right place or

not. Is the increased use of machinery resulting in greater returns and more leisure for the farmer or is it providing for an increase of non-functional agencies in the city? What would otherwise be an economic gain to society is frequently absorbed by parasites who draw support from society without rendering any useful service in return.

It is generally supposed that the law of "diminishing returns" will automatically adjust the balance between the various productive industries, but this, like the law of "supply and demand", is sometimes suspended by the interference of other factors which have arisen out of the various complexities of modern society.

Non-Functional Agencies and Their Effect on Agriculture.

Speaking at a public function, the late Sir William Peterson, then Principal of McGill University, said, "I am a manufacturer, in fact I consider myself to be a producer of the first rank". We would heartily agree with this statement and we would unreservedly class McGill University and all other such institutions as "functional agencies". We regard as "functional" any industry, institution, or undertaking which in any way ministers to human well-being or makes for cultural enrichment.

A few years ago most of the economic ills affecting the farmer were diagnosed as "too many middlemen". Too many middlemen are certainly a detriment to economic efficiency, but it must be recognized that many middlemen are rendering a very important service to society at a very reasonable cost. We are now coming to see that there are more serious detriments to economic efficiency than the men who stand along the line that leads from producer to consumer. Parasitic growths have developed within the economic order which are deriving their life from the vital organs of the economic body without rendering any useful service in return.

Suppose that of a family of six, with a common purse, two of the number spend their time in blowing bubbles or in some other occupation that adds nothing to the family purse; these two would have to be supported from the earnings of the other four. Nor would matters be improved if they had individual purses and the two bubble-blowers could sell their bubbles to the other four, and then turn around and buy food and clothing from them with the money they get for the bubbles. In either case the whole group would be supported by the labours of four functional producers. What is true of a small group like this is also true in the life of society as a whole. Wherever there are economic loss and human waste

these have to be paid for by reducing the returns that otherwise would go to the functional industries. Every non-functional agency is a dead weight upon society and must be carried somehow.

A certain firm which manufactures breakfast food is said to spend four and a half million dollars annually in advertising. The only thing that enters into that four and a half millions other than human labour is the value of the timber on the stump, which was required to make the paper and erect the billboards. This sum represents the service of everyone from the man who felled the pulpwood to the boy who sold the newspaper bearing the advertisements. Allowing them an average of two thousand dollars per annum for their services, this sum represents a group of two thousand two hundred and fifty people whose services were devoted to the sole task of sounding abroad the praises of that particular breakfast food. Of course there were not that many people actually engaged in the work of advertising this product but if money can be taken as representative of labour, we are safe in concluding that the combined efforts of those who contributed in a partial way to this publicity campaign are equal to the full-time services of the two thousand two hundred and fifty people. If the introduction of this breakfast food meant a better market for raw material and a

large measure of nourishment and health for the purchasers, it might have been worth the expenditure involved, but that is very doubtful. The main result of this expenditure was the capture of trade from other manufacturers of breakfast foods.

We do not mean to infer from this that all advertising is economic waste. Some of it has a great educational value and helps to direct public demands into sound economic channels. But advertising which does nothing more than draw trade from a competitor is one of the most flagrant forms of non-functional activity.

How are these agencies maintained? They can be paid for only by putting the price of the raw material down and the price of the finished product up. In the case of the advertising mentioned above the farmer pays for it at both ends. First, when he sells his grain to the company and second, when he buys breakfast food for his family. Every non-functional agency is paid for in the same way even though they do not all rest so directly on the farmer. This is not apparent at first to the mind that has been trained to look at economic processes from the standpoint of any particular group. But when we come to regard the economic order as a unit functioning for the general well-being of the human family we begin to see the truth of this argument.

Motor cars are rendering a very considerable contribution to industrial and cultural progress, but in as much as they become an extravagance, they belong to the volume of non-functional commerce. When a man buys a three thousand dollar car when a two thousand one would serve him just as well, one thousand dollars of the expenditure represents a waste in human life and material that went into the production and marketing of that car. This waste is paid for in the same way, by putting the price of the raw material of some functional industry down and the finished product up. The same applies to every piece of extravagance, and to every non-functional agency in the commercial world.

Another burden upon basic and functional industries is that imposed by the unearned increment of land and stocks. Capital has a right to its just returns and we should be careful not to reflect upon its valuable function to society, but sometimes capital seizes values for which it has not rendered commensurate service. When a piece of idle land trebles its value in six months someone has to pay for it. The people who have contributed to its increased value are those who have spent money on improvements in the immediate neighbourhood. The man who buys it pays for the improvements in the neighbourhood, but that land has done nothing to create them. Sim-

ilarly a situation may develop which places some business in an advantageous position where profits accrue that are out of all proportion to the service it has rendered. If we trace it far enough, we shall find that the cost of unearned increment on land and stock is always borne by the functional industries. Again raw material must go down, and the finished product must go up, in price.

Owing to its position among the basic industries, agriculture must bear a large share of the burden which is imposed upon society by the parasitic growths in the economic order.

It is perhaps only fair to admit that in recent years there has been a general movement in the right direction regarding the development of a functional society. This movement is not due so much to the elimination of non-functional agencies as to increase in industrial efficiency. As yet a large portion of the saving, to society, produced by this increase in efficiency is consumed in the support of non-functional agencies. Efficiency should result in more leisure, and leisure in its turn should result in more culture. The economic balance will be struck when there are equal opportunities for intellectual and cultural pursuits afforded to all the functional groups within the social order.

There is a danger that men released by labour-saving machinery on the farm will find their way into some of these parasitic industries. In such cases society as a whole and rural life in particular will be the worse of the move. Society as a whole, because they are increasing the parasitic element within it, rural life, because its share of the burden has been increased and its cultural and social life have been impoverished by their going. What appears at the time to be a relief to the situation may in the long run be the most disastrous thing that could happen. Any economic process which is going to make for rural depopulation and the ultimate depletion of rural culture cannot be viewed with anything but the gravest apprehension. That conditions are nearing that state in some sections of older Canada is indicated by the fact that education is costing two hundred and forty-eight dollars per pupil per annum.

Further, when a man goes to the city, and his neighbour buys more machinery and takes over his farm, that neighbour has to work just as hard as before. Thus the introduction of machinery fails to provide opportunities for leisure and culture in the country, and in three cases out of five it adds one more to the non-functional mass in city life.

WATCH YOUR STEP.

The spirit and motives of modern society need to be changed. Acquisitive society disregards personal rights and cultural values because its main concern is profit. It also develops groups within the economic order capable of exercising an economic leverage upon the rest of society which puts other groups at a serious disadvantage. Functional society is always mindful of rights and cultural values, because her main concern is service. It seeks to bring her various groups into the closest co-operation so that the cultural values possessed by one may be shared by all. In a functional society the laws of "diminishing returns' and of "supply and demand" would be less subject to interference and more inclinded to act automatically, thus maintaining a proper balance between the economic groups. Society needs a new motive power that will re-direct her aims and activities. She needs to be transferred from a basis of acquisition for profit to a basis of function for service.

These facts are entirely ignored by certain economic theories which regard profit as the sole criterion of economic efficiency. There has grown up an economic philosophy which seems to assume that any agency or method which makes money must be economically sound. When certain sections of society accumulate dividends and increase in riches, we are

told that the country is prosperous, no matter what condition the other sections may be in. We have seen even in Canada what looked, from the standpoint of statistics, like a wave of prosperity when agriculture certainly could not be said to be in a prosperous condition.

Competitive society can have no unified system of economics except in so far as the competing factors agree that profit is the goal, and that every man has a right to make or lose as much as he can. This type of philosophy cannot regard economics as anything other than financial, whereas the functional view of society regards it as social. Functionalism claims that every economic factor should contribute to the development of a healthy and sound social organism. In a sound social organism there should be reciprocity of benefits between the various economic agencies. But in an acquisitive society these agencies are in competition with one another and reciprocal benefits are at a minimum.

A sectional or near-sighted view of economics may regard as progressive and sound any movement that will reduce the number of producers and increase the number of consumers, regardless of the question as to whether these consumers are rendering any functional service or not. This has been the basis on which our acquisitive society has pro-

ceeded in the vast majority of her enterprises. The profit motive has run riot in some sections of the economic order and the consequences have been anything but desirable. It is always a short-sighted policy to sacrifice general well-being for the sake of immediate profit. That is what we do when we make room for non-functional agencies in the economic order to provide a market for certain lines of produce. As we have already remarked, that waste will have to be paid for and may in the long run consume what for the time being seemed to be a very fair price for the produce. That sort of thing has gone to greater lengths in the United States than it has in Canada.

Writing of the result of this type of economic theory and practice, Professor Harry F. Ward sums up the situation in that country as follows. "How well it has worked in those United States is to be judged by three major instances: first, the growing bankruptcy of American agriculture with the consequent decay of rural life; second, the failure to raise the real wages of the industrial worker to a saving or cultural level; third, the inability to consume what can be produced while basic needs are still unmet."(*) The same authority tells us that, "since

(*)*Our Economic Morality. By Permission of The Macmillan Co., publishers.*

the war more young stalwart men than old bums have been cared for by rescue missions, because they have been lured from the country to the city by the prospect of more money and an easier time."

Whilst it is true that the profit motive is less rampant, and that we have possibly a larger percentage of reciprocal benefits between economic agencies in Canadian society than is the case in the United States, yet the very elements that have produced the conditions outlined by Professor Ward are not lacking in this country today. It actually seems that we are headed in the same direction. Canadian society would do well to take warning from the experience of our neighbours to the South.

If we are to develop a theory or system of rural economics, which we seem to be doing at the present time, we should see to it that it is neither sectional nor short-sighted. Rural economists should not only acquaint themselves with the effect of general movements on their industry, but they should develop an outlook that is broad enough to embrace the general good of society Our developing system of rural economics should seek to put agriculture in a place where it will be capable of reciprocating benefits with every functional agency and to avoid any course of procedure which will contribute to the in-

crease of non-functional agencies, the cost of which will be largely borne by agriculture itself.

This Year's Model.

The question as to whether psychological or economical necessity is the stronger is admittedly a debatable one. At times it seems that economic law is more fundamental to human behaviour than psychological law. In a previous chapter we insisted that in the long run psychological forces were more powerful in the shaping of social movements than economic ones. But we must admit that in the short run economic forces can be very powerful. There are immediate situations which can be more readily relieved by economic adjustments. At the present time we not only see the influence of instinctive demands in our economic order, but psychological laws are mobilizing economic forces and directing their operations.

For example, modern advertising absolutely convinces some people that they cannot live at all without certain things for which they have no need whatever. The power of suggestion convinces many a woman that she would never be able to survive warm days in July and August without a thousand-dollar fur piece to hang around her neck. Many a man is convinced that he must have a new car every year

no matter how low the mileage or high the state of repair of the old one be. This year's model has a different curve on the hood, therefore he must have it.

Some firms know exactly the economic income of certain communities; they pour advertising into them on a percentage basis and calculate that a certain percentage of that community's income must be spent on their goods whether the people need them or not. A case of this kind has just come under my notice. A firm that manufactures stock food claims to have a preparation that will positively improve the health of cows and increase their flow of milk. A representative of the firm called on a dealer of my acquaintance the other day and told him he was expected to sell a certain amount this year. "But," he replied, "I can't sell it. The present price of milk does not justify the paying of that price for feed." The traveller replied, "That has nothing to do with it. We know the income of the farmers of this vicinity, and we have spent so much in advertising and this is the allocation for this neighbourhood. If you do not sell it, somebody else will." Some farmers have actually come to believe that they could not farm without that feed whether it pays to use it or not. The psychology of high-powered advertising has no regard for economic needs at all and frequently pursues a course that is detrimental to economic safety.

Such advertising only contributes to the enlarging of those non-functional activities in the industrial order. Sometimes the farmer is the direct victim of this, as in the case mentioned above, but his business has always to bear, in a large part, the burden which it places on functional industry.

Rehabilitating Country Life.

It would seem that conditions in both country and city might be considerably improved by some kind of a back-to-the-country movement. Such a movement might relieve the city of some of its non-functional elements and at the same time supplement agriculture. The economic phase of such a movement would involve the revival of rural industries. The possibilities of such a revival are not as remote as present economic trends would seem to indicate. Serious thought has been given to this question in Britain for some time past. In 1914 The Board of Agriculture for Scotland had the question investigated under the direction of William Robert Scott. And in 1926 The Agriculture Research Institute of Oxford made a survey of the rural industries of England and Wales. Conditions are, of course, different on this continent, but both these reports contain suggestions that might prove valuable in the solution of our problems.

A revival of rural industry would increase the rural population and bring larger financial returns to the community. It would also supplement seasonal employment on the farm and at the same time supplement the products of agriculture. On the cultural side it would help to strengthen rural institutions and to make possible the associations, fellowships, and activities which are necessary for the adequate expression of instinctive tendencies in a rural environment.

Townsmen display a genius for organization which is not manifest among country people. The success of the city industry is due quite as much to efficient organization as it is to quantity production. If rural industries are to be revived they must be properly organized. The industry itself must not only be well organized, but it must be organized into the life of the community. Only those industries can succeed which are definitely related to the other productive enterprises of the rural community. A number of small industries might carry on co-operatively in a relationship that is almost as definite as the relationship of the various departments of a large factory to one another.

There is a possibility that easily divided electric power may give small scale industry a new chance, and that its extension to country districts will make

possible the revival of home and village industries. This would mean that the finished products of such industries would be made largely from raw materials produced in the community and that a percentage of them would be consumed in the community. So far as that proved to be the case, the original producer, the manufacturer, and the consumer would all be relieved from high transportation charges, and from dependence upon economic organizations more powerful than their own.

A good illustration of the possibilities of home production is to be seen in the revival of the homespun industry in the province of Quebec. A few years ago the amount of homespun produced in that province was almost negligible. A director of Domestic Economy was appointed by the Department of Agriculture under whose direction education was given in all phases of Household Science and Economy. Farm Women's Clubs (Cercles des Fermières) were organized. These clubs had a growth that was almost phenomenal and they specialized in weaving as a home industry. By 1926 their membership had reached seven thousand, and the same year they produced $616,000. worth of homespun. Each year their numbers and output continue to grow.

Another example is a group of cottage industries on Vancouver Island. Among other things these

A French Canadian Woman with her Home Made Carpets.

(*See opposite Page*)

people produce fancy rugs woven from shredded rabbit skins with the hair left on.

The possibilities that lie in this direction for the rehabilitation of country life are deserving of serious consideration from our governments and from the citizens of every rural community.

As we have pointed out in a previous chapter, instinct and suggestion are the psychological factors which determine social ideals. Instinct demands expression and gratification, and suggestion demands conformity to the standards set by tradition and convention. These factors, along with economic conditions, act and react upon one another in the shaping and directing of social movements. If we can create a condition in the country in which the fundamental demands of life are met as adequately or perhaps more adequately than they are in the city, adjustments are sure to follow which will make for as large a measure of social well-being in the country as there is in the city If acquisitive society can secure the results that it does from high-powered advertising, surely functional society can develop an outlook that will embrace the general well-being of the race and demand conditions to provide for it.

QUESTIONS FOR DISCUSSION

1. Are culture and character dependent upon economic returns?
2. How many have gone from your community to the city in the last five years?
3. Has the liquor traffic, as such, any economic effect on agriculture?
4. Can specialization in industry be carried too far?
5. Can mass production be over done?
6. Recount the functional elements in modern society?
7. Is the main motive of society changing and if so, is it for better or for worse?

A well equipped Consolidated School, Virden, Man.

CHAPTER VII

Education and Rural Citizenship

Popular education tends to unfit rather than to prepare the pupil for rural citizenship. There is something about most of it which creates a dissatisfaction with rural life and directs the ambitions of youth towards the city; something which develops tastes and ideals which cannot be easily gratified or realized in rural environment.

The Aims of Education.

When we consult with specialists about the general aims of education, we find there are as many aims as theories of education. Our position is that the aim of education should not be commercial or political. By this, we mean that the aim should not be merely to help a person to acquire wealth, and to fit himself for positions of special advantage over his fellow-men. The twofold aim of education should be the promotion of general culture and social efficiency.

Cultural education does not necessarily mean a knowledge of the classics or the dead languages. These were once considered the essential marks of culture and of genuine education, but culture in the true sense of the word means a cultivated personality. In other words, it is the development and co-ordination of the physical, mental, and moral powers into a standard of selfhood. Cultural education therefore includes the production of a unified self; a mind that is free from those conflicts which result in distractions, nervous exhaustion, and sometimes a divided personality. Education should, therefore, be an integrating process which co-ordinates into one unified whole all the activities of the mind. The mind like the body must establish a definite harmony between its various activities.

When two opposing complexes are established in the mind, mental conflict is the inevitable result. When a person is destined to rural life through force of circumstances, and his education has developed tastes and aspirations that can be gratified only in urban life, we have opposing complexes and the resulting mental conflict. This is the very opposite of what education ought to do, and yet this thing is going on continually in our rural schools.

Cultural education should also result in a satisfactory adjustment to environment. This does not

mean that people should become satisfied or even compromise with conditions which should not exist. It does mean that we must react in the proper way to the facts that comfront us in every-day life. This means that the country man must be able to derive power out of his natural environment. It means that his interest in the soil, the flowers, the trees must be spiritual as well as financial. Unless there is something in the soul that responds to the beauties of nature, that rejoices to co-operate with nature in agricultural processes, and that sees in farm work a real avenue of service to the race, rural life will be dreary and monotonous. Here again the prevalent educational methods are at fault; instead of creating an outlook on life which makes it easy to adjust oneself to a rural environment, they create an outlook which anticipates an urban environment. In one of his recent books, George Albert Coe tells us that, "Life situations should be the starting point and terminus of educative experience" and that "good teaching should be pupil-centred rather than materially centred.(*)" These facts do not seem to be taken into consideration by those responsible for present-day rural education.

Social efficiency as an aim of education implies

(*) *What is Christian Education? By permission of The Macmillan Co., Publishers.*

that education should be of such a nature as to develop the maximum of usefulness to society in the life of the individual. To be socially efficient an individual must be able to earn his own living, and the result of his labour should also contribute in some way to the material or cultural well-being of the race. Just as cultural education implies the integration of personality, so social efficiency implies the integration of society. Individuals should be able to co-ordinate their various talents and capacities into one harmonious social organism. This being true, there should be something in the spirit and curriculum of rural education that will enable the prospective farmer to serve society as efficiently as possible through his own particular vocation.

True education will always develop the social consciousness and awaken a sense of social responsibility. The school should fit the pupil not for life in the past but for life in the modern world; not for life in some imaginary and remote situation, but for life in the immediate future and in the immediate circumstances with which he is faced. All this does not mean as great a divergency between the curricula of the rural and city schools as might appear at first sight. There are certain elements in education that are equally essential to the urban and rural

citizen. It does, however, imply that the spirit and emphasis in rural education must be changed.

A youth cannot fully realize the social responsibility involved in the pursuit of any particular calling if something in his training has reflected upon that calling and he has accepted it because nothing better has opened for him. This is the spirit in which popular education has sent multitudes of young men to the task of farming. A new day will dawn in Canada when our rural schools will aim to develop genuine culture and adequate adjustment in a rural environment, and to achieve social efficiency through the vocation of agriculture.

METHODS OF EDUCATION.

When we come to consider methods of rural education and results that can be accomplished in that sphere, we Canadians may be able to learn something from the Danes . In a comparatively short time Danish farmers have risen from a deplorable peasantry condition to a position of leadership in scientific agricultural production and distribution. This remarkable transformation may be attributed largely to the influence of their wonderful rural schools and their "Folk High Schools".

The rural elementary schools of Denmark correspond to our public schools and follow a course of teaching very much the same. The ordinary school

subjects are taught, however, with the idea of training the pupil for rural citizenship. The emphasis is so placed as to relate the common subjects of the public school to the tasks of rural life. The spirit of Danish education is such as to fire the youth with an ambition to become a good farmer, and instil into his heart a love for rural life.

Children leave these elementary schools at the age of fourteen, and the few who elect to take University training enter the middle school to prepare themselves for it. The majority however return to their homes and during the next four years, which are the years of physical growth and change, they remain out of school. The authorities believe that these years should be devoted to physical development and practical training rather than to school work. During this period they are expected to learn practical farming either at home or at "model", or what we would call "experimental farms", where they are instructed by specialists in scientific agriculture.

At the age of eighteen they may be admitted to the Folk High Schools. These schools are peculiar to Denmark. They are not High Schools as we understand the term. They are attended by people of all ages from eighteen up. A gentleman who recently visited the country told me that he saw men in their seventies in these schools. The aim of these schools

has been summarized as follows. (1) To make for a broad-minded moral citizenship; (2) to foster a deep-seated love for soil and native land; (3) to give a correct outlook on agricultural life; (4) to free people from class domination and to show them how best to use their political power; (5) to lay a broad cultural foundation for the technical subjects to be pursued in the local agricultural schools and (6) to prepare people to face the great struggle for existence which presses hard on all alike in the older European countries.

These schools are open during the winter months and many of them have dormitory and dining facilities for resident students. The curriculum of one of these schools shows twenty subjects which required forty-five hours of lectures each week. The subjects are as follows: Bible History, Church History, General Lectures, Biographies of Great Men, Question Hour, History of Missions, History of Denmark, General History, History of Literature, Accounting, Penmanship, Natural Science, Drawing, Geography, Sanitation, Horticulture, Farm Accounting, Gymnastics, Agriculture, Song Drill.

Boys are expected to spend two winters at these schools after which they are ready to enter the local agricultural schools. The course at the Folk High Schools teaches the boys to think for themselves and

they come to the technical study of agriculture with better trained minds than they would otherwise have. The courses offered in these technical schools are very thorough and extensive and prepare the students for scientific farming.

In addition to these there are also schools of household economics for young woman. The science of housewifery is taught in every detail in these schools: cooking, sewing, nursing, and practically everything required to make the young woman a helpmeet for the young man who has received practical training in scientific agriculture.

"The following is the course of study offered by one of these schools situated at Haraldsborg.

NATURAL SCIENCE. (Chemistry and Physics, with special reference to the household).

HOUSEKEEPING. (Preparation of foods; Food Values, Theory of Household Economics; Household Accounting; Baking, Butchering, Curing Meats; Pickling, Cleaning house, Dining-room work, Washing, Ironing).

HANDWORK. (Plain sewing, Dressmaking, Patching, Darning, Fine Needlework and Embroidery).

A Centre of Agricultural Training, at Sussex N. B.

SANITATION. (Study of Human Anatomy; Laws of Health, Home Sanitation).

GARDEN CULTURE. (Care of Kitchen, Fruit and Flower Gardens, Preparing Vegetables and Fruit for keeping and winter use).

OTHER SUBJECTS. (Song, Gymnastics, Literature, Rural Sociology and Reviews in any of the elementary subjects wherein the students may prove to be deficient)(*)."

Still another type of school is one intended for the smallhold farmer. They are designed to help the man who is trying to make a living from a few acres of land. They stress intensive scientific farming and pay attention to such side lines as chicken-raising, rabbit-breeding, and bee-keeping. These schools give courses covering summer and winter sessions, but they also lay great stress on short courses of two weeks or more.

One of the leaders in the rural educational movement in Denmark said, "the purpose of the schools is to prepare leaders who shall make the life of the Danish 'husband' so honoured and recognized that the sons and daughters of these homes will gladly

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(*)*Harold W. Foght, Rural Denmark and its Schools. By permission of the Macmillan Co., Publishers.*

choose this calling in preference to city life." This purpose is being realized in a very fair degree. There is probably no country in the world where the farming profession is held in greater honour, and there is probably no country in the world where city drift has been more effectively checked. There are many causes which have contributed to this state of affairs, but the major factor in bringing it about has been their method in rural education.

What to Do.

The first thing that Canadians should do to remedy the present situation is to change the spirit and aims of rural education so that it will inspire a love for country life instead of creating unrest by fostering a desire for those positions only offered by urban life.

Of course, everything depends on the personality and point of view of the teacher. Some teachers are naturally at home in the country and have an appreciation of the problems and privileges of country life, but in many teachers this is lacking. In order to correct that we would have to start with the normal schools in which these teachers are trained. We have one province in Canada where the teachers' training school is connected with an agricultural

Macdonald College School for Teachers. St. Anne de Bellevue, Que.

Conducted in conjunction with Macdonald Agricultural College.

college (*). This arrangement has its advantages and it is doing much to impress the future instructors of rural youth with the dignity and significance of rural citizenship.

We are not taking advantage of all the opportunities for rural improvement that are available to us in Canada. Most of our Provincial Governments provide agricultural short courses every winter. The courses last from two to twelve weeks and cover subjects of vital interest to farm folk. Specialists are provided who give expert instruction on agriculture and household science. The effects of these short courses are manysided. They not only provide knowledge that makes farm work more profitable, but they provide an interest which makes country life more fascinating. Then they have a cultural value in as much as they broaden the outlook and enrich life, and a social value in as much as they afford opportunities for fellowship and discussion.

Then we have University Extension Courses available to rural communities at the cost of the lecturer's travelling expenses. The courses cover a wide range of subjects and a great variety of interests. Science, History, Literature, Economics and Philo-

(*) *Macdonald College, St. Annes De Bellevue.*

sophy are all treated in a popular style, and rarely do these courses fail to create interest.

Then there are the courses offered by the various churches and the Council of Religious Education. The Standard Leadership Course of this organization offers some excellent material in very interesting and concise form. Much of this material is of general interest to all high-minded people. In addition to Courses in Bible Study, Church History, and Missions there are courses on Christian Citizenship, Social Service, Psychology and Human Nature, Social and Recreational Leadership, Dramatics and Pageantry. These courses are calculated to broaden the outlook on life and stimulate thought.

Group study always contributes to the enrichment of life in either city or country, and it should form part of the week's program in every community. If any community is unable to find a course of instruction among those mentioned above that will adequately meet its needs, there is one alternative left. That is to prepare a course for itself. A group who have a common interest in some subject may arrange to study it together, consulting various authorities on the subject. Usually there is a teacher or clergyman in the neighbourhood who is capable of leading such a class. But it is not always necessary to have

a leader; the class can appoint one of its own members to lead the discussion at a given session.

Study classes of this kind can bring the rural mind abreast with the best thought of the age and promote an intellectual culture that is equal to that found any place. As we have already intimated, the rural mind is by nature suited to deep and high thinking. It is therefore an irreparable loss to society if this capacity for serious thinking is not taken advantage of by giving our rural citizens an opportunity of acquainting themselves with the best thought of our day.

Although we have not an organized system of adult rural education such as they have in Denmark, yet we have facilities perhaps equal to theirs if we only made use of them. The thing to be done is therefore very evident. Let us promote a cultural type of education which will produce character and social efficiency, and let our rural citizens apply themselves more and more to intellectual pursuits.

There are no values comparable to those spiritual values which are attained through quickened and properly directed intellects. Since rural life affords such splendid opportunities for the realization of those values it is therefore possible for the rural populace to rise to an intellectual level equal to, or

perhaps superior to, that attained by any other community or group.

> "Let knowledge grow from more to more,
> And more of reverence in us dwell,
> Till mind and soul, according well,
> Shall make one music as before."

N.B. For a full account of Rural Education in Denmark see Harold W. Foght's book "Rural Denmark and Its Schools".

QUESTIONS FOR DISCUSSION.

1. Are the agricultural subjects now taught in public schools sufficient to stimulate an interest in farming, and a love for country life?
2. Are the Departments of Agriculture and Education in our Provincial Governments dealing adequately with the problem of rural education?
3. Has the school fair an appreciable effect on the training of children for rural life?
4. Would rural night schools be practicable?
5. Are town-reared teachers competent to teach in rural schools?
6. Would it be advisable to have a separate training school for city and country teachers?
7. Of what value would a University course be to the ordinary farmer?

CHAPTER VIII

Rural Recreation

Dr. Carl Groos says that "the craving for amusement is as fundamental and irresistible as the craving for food." The desire for play is so deep-seated in the life of man that it is usually regarded as instinctive. Some of our psychologists may not regard this as one of the original instincts, but observation of the common facts of life convinces us that play has the vitality and persistency of an instinct. It asserts itself spontaneously at a very early age and both children and animals show a tendency to play without being taught or without seeing others play. It may be a manifestation of one of the primary instincts. The instinct of self-expression and the group instinct may lie underneath this manifestation, but whether they do or not, the fact remains that play is a fundamental and universal element in life, and must be reckoned with everywhere, or serious consequences will ensue.

Herbert Spencer held the theory that play was the expression of surplus energy. Whilst it is true

that exhausted persons are not inclined to play, yet this theory does not account for all the facts, nor does it take into consideration the moral and social values of play. Authorities are now agreed that play has a definite value both to the individual and to society.

The directing of play life in such a way as to achieve these values is a problem in both city and country. But the problem has a somewhat different aspect in the country. Play is now more prevalent in the country than it used to be, but it is still true that the majority of country people do not play enough. Scarcity of help on the farm has often made it impossible to secure time for recreational pursuits. Moreover, this continual grind has developed a morbid philosophy of life which regards play as wasteful and foolish. If young people want exercise let them take it in work. On some farms holidays are unheard of and life is one continuous round of soul-crushing toil.

The problem is a twofold one. On the one hand there is need for the development of an intelligent appreciation of the value and functions of play. On the other hand there is the development of a well-ordered method of promoting and supervising recreational activities. If in these attempts we find that the economic demands of farm life are too stringent

to admit of an adequate play program, then we have another indictment against the present economic status of the farmer. Economic returns that do not make provision for some measure of recreation are entirely inadequate and manifestly unfair because they are thus failing to provide for one of the fundamental needs of life.

Play and Personality.

Professor George A. Coe propounds a theory of play in which he claims that one of its values lies in the fact that it takes people out of themselves into a care-free, good-humoured state, in which they rise above tasks and duties to a higher power of discernment and responsiveness than that enjoyed on the level of prosaic labour.

The spontaneity of play makes possible a more natural and complete expression of the real self. It gives a meaning to life which cannot be derived from cold and stubborn facts. It frequently supplies an antidote to ugly facts and makes life joyous where it would otherwise be intolerable. It has sometimes been assumed that this feeling of relief is experienced because play has led the individual into the world of phantasy and make-believe. If Professor Coe is right, this assumption is entirely wrong. The relief is experienced, not because of make-believe

but because the powers of personality have been actually exercising themselves in another realm. Play is therefore, not an indulgence or a superfluity that can be lightly dispensed with, but it is the agency which creates the inner powers. It has much the same effect upon the mind as sleep has upon the body. It restores the person tired out by work to normal attitudes.

Again the spontaneity of play removes those inhibitions that hamper psychic activity. The artificiality of our work-life frequently imposes upon us states of mind which fence us in, so to speak, and prevent the free exercise of all our powers. Self-consciousness, bashfulness, the sense of inferiority, a sense of monotony, discouragement, and various other states of mind all tend to inhibit the powers of personality. In play these are absent and the mind is permitted to function with freedom and spontaneity. Play has therefore an intellectual value, because this experience results in the heightening of mental alertness and resourcefulness.

Play has that unique power of being able to impose discipline without making it irksome. There are spontaneity and freedom even while the rules of the game are being observed. Such rules differ from the exactions of duty in as much as they are invariably held in the mind as a commanding ideal, and psychic

and physical powers become responsive to that ideal. Even the small child who has invented some game of his own is conforming to the demands of an ideal that is fixed in his imagination. Paradoxical as it may seem, play emancipates us from routine and yet controls us by disciplinary ideals. Habitual, spontaneous responses to the ideal have a great significance for character. The habit is frequently repeated in work, and duty establishes itself in the mind as an ideal. Thus play not only affords a period of relaxation, but it establishes certain psychic habits which help to take the monotony out of everyday tasks.

We have seen that play makes for a full expression of the self, the removal of inhibitions, and the spontaneous conformity to discipline. Its significance for the building of character and the development of personality is therefore unquestionable. Any economic order or scheme of life that does not make provision for some form of play is not simply defying a youthful fancy, it is sinning against the most sacred of all things on earth, human personality.

Play and Social Efficiency.

Professor Ross reminds us that in cosmopolitan colleges in the Orient, attended by youths of different races and castes, sports have been a great socializer.

Rank and distinctions are forgotten as the deeper impulses of the soul express themselves in the spontaneity of play. What happens when these youths of divers races come together on the field of sport happens to a lesser degree when youth of different cliques in one of our rural communities come together in sport. The excitement of the game, common interest, the wholesome expression of common emotions, and above all the higher adjustments of personality thus experienced, all tend to eliminate distinction and overcome dislikes.

Play also develops the capacity for co-operative action. In these days when society is becoming more and more complex this is very important. In as much as the incapacity to stand and act together is a weakness in Canadian rural society, sport might render a valuable contribution to rural well-being. When people learn to co-operate they are on the high road to social efficiency. This power to act together leads to a sense of solidarity. When people feel and think and act together they are on the way to mutual understanding and a foundation is being laid for a wholesome community life.

Play also exercises a social discipline as well as as a personal one, and here again the discipline is free from coercion because it has its roots in the inner life of the persons concerned. It teaches

Snowshoe meet at Joliette Que.,

An inexpensive and appropriate form of rural sport.

people to become good winners and good losers. It is important that people should learn how to accept success without becoming arrogant, and defeat without being angry or discouraged. Play discovers and develops leadership and at the same time teaches others to be loyal followers. It is not usually wise for one player to do all the scoring while some have to content themselves to do the passing. This fact trains people to take second place, and to feel the significance of inconspicuous service.

Since play thus eliminates difference, develops social capacity, and enforces social discipline, its value in the promotion of social discipline is unquestionable and it should therefore have a place in the life of every progressive community.

Play Programs.

Since play is of such vital importance to human well-being, the problem of rural recreation resolves itself into the question of building suitable programs. At the outset it must be remembered that there is a great variety of forms of recreation. What is work for one may be play for another. A professor of philosophy may get his amusement raising chickens, whilst a farmer might get his reading Bergson. Play is not necessarily frivolity nor is it the following of a certain set of rules. Play is any spontaneous

response to an ideal which lifts one out of his ordinary routine. Our program for the community should therefore be designed to do that very thing and to lift people out of themselves and the humdrum of their every-day life.

Athletics should not be the big feature in a rural community, but they should have some place. Even country youths need some system of physical training. The violent exercise which comes in a fast and excited game is different from that of farm labour. The big value of athletic games comes from the fact that they are played by teams and produce the social results mentioned above. Group games of a less strenuous nature may fill just as important a place, and appeal to a different class in the community.

Picnics and social functions of an inclusive nature should be held from time to time. A community club which meets regularly, especially in winter months, can be made a very effective medium of recreation. The activities of the club may be musical, literary, and educational, but it should always embrace only those things that are of common interest to the community. The following is the method pursued by a community club over which the writer presided for four years. Songs and recitations were rendered by almost everybody. Efforts

were made to get all the junior members of the community to take part and thus develop their talent, but nothing was more interesting than to have a grandfather or grandmother get up and sing a song or "say a piece" they had said when little boys or girls. There was always music by the community orchestra, and this was followed with great interest because it revealed the musical progress of our young people (*). Occasionally debates were held, but not often. Frequently an expert on agriculture was brought in to deal with specific farm problems. Other speakers would deal with economics or topics of general interest. At other times inspirational addresses would be given. Lantern slides and moving pictures were also made use of. The secret of success in conducting such a club lies in getting people out of themselves. If people respond spontaneously to an ideal in a gathering of that kind they will go away refreshed, in fact they are re-created. Another thought that should be kept in mind in the preparation of a program of that kind is the fostering of goodwill without preaching it.

There are certain dangers that should be avoided in the carrying out of a recreational program. Sport and fun can be overdone until they create a craze in

(*)*Now developed into a Community Band; see frontispiece.*

the minds of their devotees. At the first sign of this it is time to change the program and to switch the emphasis unto something else. Then it may be overdone until the game takes on the aspect of work instead of play. One boy declared he hated hockey, but he played because he knew the game, and the sentiment of the community demanded it. To place a team in the league just to keep up the reputation of the community is liable to do more harm than good. There is no play about it and the benefits mentioned above are not experienced. Inter-community games sometimes result in squabbles and ill-feeling between the two communities. This is not sportsmanship, nor is it play. Time after time we have come across ill-feeling directly traceable to competition on the field of sport. If sport is going to have this de-socializing influence it would be better not to have league games at all. Sportsmen can and must rise above that sort of thing.

It is a mistake to try to transplant the cheap amusement of the city into the country. There are certain things in the city which may be profitably copied by the country, but a rural program must develop in the same way as all genuine development takes place, and that is as a response to immediate environment.

QUESTIONS FOR DISCUSSION

1. Why is it easier to play ball than pitch hay?
2. Should a young farmer leave his hay in the field to attend a ball game?
3. Is sport as important as good reading?
4. Are dramatics a type of play, and if so can they take the place of sport?
5. Would music come within the category of play as it is defined in this chapter?
6. How many quarrels can you recall that took place over sport?

CHAPTER IX

The Farmer and His Church

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and grain:
I point to the skies,
And my footstool lies
In the commonplace work of the day;
Where the workers pray
With their tools all day
In sunshine and shadow and rain."

The Church is the broadest and most comprehensive institution at work in society today. It is the only agency that is concerned with man in all his relationships. True, its primary concern is with spiritual values, but every human relationship is either a deterrent or contributing factor to the promotion of human values. The Church must therefore be interested in the whole range of human relationships if it is going to achieve the highest spiritual results. It must be concerned with man in his relations to his material environment, to his fellow-man, and to social institutions. The Church in

the open country cannot escape the rural problem and is responsible for bringing all her resources of leadership, prestige, and spiritual power to the solution of this problem.

Social Function of the Rural Church.

This means that the Church has a responsibility to the community which involves a social function of considerable consequence. There is much confusion of thought as to what is implied in the discharge of this social function. There are those who say that if you get men right in their souls, social relations look after themselves. Others go so far as to claim that the Church should make room within its organization for any and every kind of activity that will make for human well-being. Both these positions are extreme.

As regards the first, it is purely individualistic and tends to an unwholesome otherworldliness. It emphasizes faith and neglects responsibility and service. It would leave conduct entirely to the individual's conscience, forgetting that conscience is the product of education and experience. No one will deny that the first thing to do is to get men right in their souls, but the Church's message must include instruction as to what right living implies. Teaching and leadership are needed before the full

United Church, Maxville Ontario.

This building has a worshipful interior, well arranged class rooms for the Church School, and a commodious recreation hall. This congregation has not only an up to date plant, but it has an adequate program as well, and under the leadership of the present pastor, Rev. F.W.K. Harris is rendering magnificent

implications of the Gospel are ever realized in the social order.

In regard to the second, the Church may dissipate her energy and resources on things that could be carried on just as well by other agencies. The Church should always have vision and the social spirit, and in certain circumstances it may be necessary for her to carry on certain enterprises to give them a start. For example, a certain group of farmers once felt the need of an egg circle. At first it seemed that there was no one in sight to keep records and give leadership to the movement. The minister volunteered his services and managed the organization for the first season. Strictly speaking, the minister should not have to give his time to such work, but in an emergency it may be justifiable. In this case the real value did not lie in the actual service which he rendered to the circle, but in the contacts which he established with his people at a point which was vital to them, and in the fact that he was able to bring inspiration to them in their struggle for better economic conditions.

The Church must strike the proper balance between these two extremes, and definite instruction is needed to clear up the confusion of thought that exists at this point.

In the first place, the Church must maintain a

faithful ministry of preaching and teaching, bringing the largest possible measure of inspiration and information to the lives of the people. This will mean the deepening and expanding of the social consciousness. The most effective way to develop social consciousness is by preaching the Gospel of the Kingdom of God. When people are interested in the Kingdom and have an appreciation of its implications, the first condition of effective community service has been established.

The second requirement is a knowledge of community needs. If we are going to apply the principles of the Kingdom, we must know the conditions to which we are seeking to apply them. A survey of the community conditions will seek general answers to the following questions. (1) What are the economic conditions? (2) What is the degree of agricultural efficiency? (3) What community organizations are there? (4) What are the recreational facilities? (5) What are the educational facilities? (6) What is the condition of the homes? (7) What is the standard of intelligence? (8) What are the moral conditions? (9) What is the general state of health? (10) Are religious needs adequately met? Community needs must be diagnosed the same as individual needs, and the situation revealed must be prescribed for.

Having made such a survey, the teaching program of the Church must take the findings into consideration. Every one of these questions has its relation to the Kingdom of God. Every phase of community life covered in such a survey can be made to serve the Kingdom. The preaching and teaching of the Church should therefore be of such a nature as to bring inspiration and information where they are needed most. Care should be exercised however, not to introduce destructive criticism or to allow the Church's teaching to degenerate into useless fault-finding. Preaching is primarily concerned with the inner life, but a wholesome inner life can never be developed without those wholesome social relationships which are implied in the Gospel of the Kingdom. The problem is that of balance and application, and this problem must be settled in the light of local conditions.

Next is the problem of leadership. There are times when the Church must lead in the same sense as that minister did when he managed the egg circle. Whether the Church performs these services through her own organizations or not, it is her business to discover, train, and secure leaders. If she does not do the work herself, she should create the vision and the zeal that will inspire its being done. It is not only the function of the Church to co-operate with

existing organizations, but she should also be a co-ordinating agency bringing all organizations into co-operative service for the good of the community.

The Church can render effective protests against economic injustice, wrong moral conditions, and inadequacy of public service. She may also lead and inspire the community in the development of community organization.

The Farmer's Response to His Church.

Country people have many things which make it easy for them to be religious. Their proximity to nature is constantly reminding them of the great power and wisdom which is immanent in the universe. They do not always appreciate the natural beauty with which they are surrounded, but nevertheless they are unconsciously affected by it, and the effect issues in spiritual values. The farmer cannot help being reminded continually that in the production of all his increase he is co-operating with a power that is more than human. The generation of plant life and animal life which goes on about him and the facts of increase in the realms of horticulture and live stock influence his thinking to a remarkable degree.

The farmer lives in a wonderful world, and his psychic life is peculiarly fitted for the reception of a

religion that is positive, progressive, and constructive. He lives face to face with fundamental facts and in the continual presence of eternal verities. It is true that he does not always understand the influences that are at work upon him, nor does he always appropriate the suggestions that come to his own life in the way he should. Yet the unconscious influence is there all the time; it remains for flashes of revelation or warmth of companionship to awaken him to the significance of it all. "I would that my tongue could utter the thoughts that arise in me" is the cry of many a farmer's heart as these influences become more and more potent. When he makes an intelligent response to the religious appeal, the farmer manifests characteristics of thought and faith that are of special significance. The experiences just mentioned have fitted him for a certain type of faith and spiritual experience. He becomes concerned with the great verities of religion and has no patience with hair-splitting theories that have no vital relation to life. He is responsive to messages of the prophetic type, and his mind is easily fired with a zeal for reform and progress.

Progressive religious movements make more headway in the country than in the cities if they have been as ably presented. Farmers are not heresy-hunters, they are not inclined to quibble over the

form and expression of religion, but they do respond to religious truths that are cogent with life values.

The majority of the world's great religious leaders have been country-born and reared. The majority of the outstanding clergymen of our own day were country boys. The religion of the country-side has a distinct contribution to make to religious progress, and the maintaining of a virile and cogent religious life.

The conservative tendencies of the country-mind mentioned in a previous chapter occasionally assert themselves in the realm of religion, and here again we see the conflict between conservative methods and progressive ideals. This conservative or reactionary element appears only when religion has become institutionalized.

The conservative attitudes demand old forms of expression and the same form of procedure. Sometimes this expresses itself in regard to doctrine, but for the most part country people are more concerned with spiritual vitality than they are with dogma. It is when we come to church organization that this tendency is most marked and most dangerous.

Rural Church Problems.

The majority of our rural people have inherited

their churches, they are the "landmarks of their fathers" and their removal would be sacrilege. The potential progressiveness of the farmer has not been sufficiently developed to allow him to admit of any great change in the organization of the religious institutions. The result is that many country preachers have to spend their lives on an ecclesiastical treadmill that should have been scrapped long ago. In one section of Ontario there are fifteen churches of one denomination within a radius of ten miles. Notwithstanding the fact that the population within that area has decreased by about three thousand since those churches were built, nearly forty years ago, every one of them has to have its services. The good people who support them feel that it would be a betrayal of their fathers' faith and a set-back to the work of God to close one of them. So they take themselves weekly, or fortnightly, with very determined faces to the old "meetin' house". The service itself is anything but inspiring to either preacher or congregation. The effect of this is to create, especially in the younger minds, the idea that religion is a dead and listless thing. In spite of the spiritual capabilities mentioned above, religion is going to lose out in many parts of our country unless this thing is remedied.

Then, there is also a tendency in some quarters

to carry on the business of the church in the same method as was employed fifty years ago. Officials actually go around every three months "collecting for the minister". To begin with, the psychological effect of that is bad, and it tends to cheapen both the minister and the church in the eyes of the community. Modern methods of church finance provide the congregation with weekly envelopes which they bring to church, and the offering is presented to God as an act of worship. The material and spiritual benefits which attend this method are incomparably ahead of those produced by that outworn and undignified method still in vogue in many rural sections.

Ministers for the most part prefer city charges to rural ones. In ecclesiastical circles a move from the country to a town is considered a promotion. This is usually attributed to mundane desires on the part of the minister, because a town church means a bigger salary and better living conditions. This is perhaps unfair to the minister because as things are at present the town church usually means a larger opportunity for service. There are multitudes of ministers who would sacrifice the salary of the city church to serve in the country if they felt they could do as much good there. With conditions such as I have described, it is easy to understand why high-minded men who want to make their lives count for

as much as possible would prefer a town church to a country charge with three or four little churches like those described above and financed in this antiquated method.

There is no reason why these conditions should prevail in a day like this. Two churches could serve the territory mentioned much better than the fifteen are serving it now, and they would do it at less expense. If there was enough enterprise among the people to close up some of those small churches and and equip themselves with an up-to-date plant, far greater good would be accomplished.

It is just as easy to drive eight miles with a car as it was to drive three with a horse and buggy, and if country people thought it worth their while to drive to church at some centre from a radius of seven or eight miles we should in most cases have congregations of perhaps five hundred. A gathering of that size would bring more inspiration to both preacher and people, and better services would result. A congregation like that could maintain an adequate up-to-date plant with up-to-date facilities for religious education and recreation, and could have a good organ and choir and everything else that a city church could have. A minister would feel that he had a man's job and that he was not handicapped by a score of things which now make church work difficult in

the country. If we had country churches like that, ministers would not be always clamouring for city pulpits. And why should we not have them? They would mean so much more to the spiritual life of the community, and in the end they could be conducted at less expense. The reason why we do not have them is to be found in a characteristic of the rural mind that the present generation should be capable of rising above.

It would perhaps be a mistake to have a church in the town and have farmers come in from the distances mentioned. The problems of the town and the rural dwellers are different, and their community problems are different. The farmer's church will serve him best if it is situated in a rural village whose people have interests pretty much in common with himself.

If the static tendency of the rural mind, in its relation to program and institutions, could only be corrected, it would make a powerful contribution to the religious life of the nation and to the deepening of our spiritual life.

QUESTIONS FOR DISCUSSION

1. Should church buildings be used for meetings of farmers' clubs, etc.?
2. Should questions pertaining to better farming be discussed from the pulpit?
3. Should the church concern itself about good roads, marketing methods, soil improvement, etc.?
4. Does the country church require as highly a trained ministry as the city church?
5. Are the country people doing anything to shape the religious ideals of the nation?
6. How can country churches be improved?

CHAPTER X

The Problem of Leadership

All worth-while achievements require leadership. Social advances can never be made unless there are pioneer souls who push ahead and blaze the trail for the rank and file to follow. Children and even young animals are fond of playing "follow the leader", but this is a game that has also been played by civilization from the dawn of history. The majority of mankind have an inborn capacity for followership. Advances in civilization have only been achieved by imitation on the part of the many of standards erected on the part of the few.

Rural life can only correct its own wrongs, make normal social advances, and contribute its share to social progress when it possesses a few men and women whose standards are worthy and capable of being imitated. The dearth of leaders is bewailed everywhere as being the greatest handicap to achievement and progress.

THE FUNCTION OF LEADERSHIP.

A leader must take the initiative in thought and action. Co-ordination of the thought and action of the community with the advanced thought and action of the leader makes possible those adjustments which register a social advance. Progress is always dependent upon this capacity on the part of society to make adjustments to new situations. The pioneer explores the new situation and when his findings have been accepted by the group as a whole, adjustments invariably follow. The nature and success of a new movement is therefore dependent on the type of the pioneer who does the exploring, and upon his ability to co-ordinate the activities of the group to which he presents his findings.

In the next place a leader must embody and illustrate his higher findings in his own life and actions. Men are stirred by their loyalties to personalities much more than by the imitation of abstract ideals. A leader should therefore take his abstract vision and convert it into the concrete in his own personality. Emerson said, "an institution is the lengthened shadow of a great man". Social movements are virtually the essence of their leaders' personalities. The creative power of personality is undoubtedly the chief factor in social evolution.

Agricultural Representatives of Ontario

Assembled in their Annual Convention. These men are qualified to give leadership in almost every phase of rural activity. If the people in their respective constituencies would avail themselves of the help which these men can give, the life of many rural communities would be immeasurably enriched.

A leader must also seek to make a practical application of his advanced principles to the existing situation. Leadership must always have the power of vision, but when it becomes visionary, in the sense that its findings are not applicable to existing circumstances it ceases to lead at all. Unless the findings of the pioneer are of such a nature as to make provision for the adjustment, no advance can be registered. Leadership always implies movement, and there can be no movement unless you start from where you are. It is therefore the function of a leader to bridge the gulf between things as they are and things as they ought to be.

Leadership also implies constructive imagination. An architect conceives of a plan for a structure, puts it into concrete form, and issues blue prints which the construction gang are able to read. The social architect must be able to prepare a plan on which men may constructively work together for the realization of a definite end. The plan must be presented in such concrete terms that every man will be able to read the blue prints and know what he is helping to build before the structure is complete.

Qualities Essential to Leadership.

The first essential quality for rural leadership today is undoubtedly social intelligence. This does

not necessarily mean a technical knowledge, or at least an appreciation, of the whole range of social conditions as they affect rural life. It includes an insight into present conditions, and some understanding of their potential possibilities. Knowledge of social theories will not take us very far without the moral qualities listed below but, on the other hand, a leader without social intelligence might be likened to a motor car driven in the dark without headlights. Social intelligence makes possible the application of the leader's moral power to the requirements of any given situation. Knowledge of present conditions can always be acquired through community surveys.

The significance of social movements will come to be appreciated by general reading in the field of social and rural problems. Social values impress themselves upon us when we become concerned about human morals and character and realize the way in which they are affected by social forces. Vision is partly the product of our knowledge of social history. The intellect has been the mainspring and balance wheel of cultural evolution. It has made its contribution to every phase of social progress. Since this is true in the life of the race, it becomes evident that social intelligence is the primary essential to social leadership in the local community.

The second quality is social sympathy. Whilst

this will not take us far without social intelligence, it is also true that intelligence will not take us far without sympathy. If we approach our task from a purely intellectual point of view, we are apt to become cold and theoretic. but social sympathy at its highest, which is nothing short of brotherly love, melts our coldest theories so that they flow in practical channels to the pits of social needs. It enables us to value persons for what they are, independent of any personal consideration or material benefits to ourselves. It is a social attitude of passionate, unselfish devotion to human welfare.

Any theory of social science which does not take this factor into consideration will find itself powerless to elevate society to the level which it has visioned for it. Love is the greatest redemptive force that can restore lost values and bring a realization of new ones. Love gives a penetrative insight, an inflexible logic, and a decisive action, which slow-moving science could never achieve alone. It puts joy into service. Any other motive, such as a sense of duty, or self-interest, cannot sustain joyous service. Service arising from such motives will become monotonous and irksome. Love is also dynamic and carries on where coldly scientific methods would completely fail. Social sympathy which amounts to social passion, directed by a well-balanced social intel-

ligence, is a quality that is absolutely indispensable to the most efficient kind of leadership.

A third quality essential to efficient leadership is courage. Pioneering has always been a risky business. As soon as a man takes one step in advance of his fellow-men he is on dangerous ground. He is at once liable to misunderstanding, misrepresentation, boycott, and persecution. Not infrequently the price of progress amounts to suffering and sacrifice on the part of those who lead. The lack of moral courage is undoubtedly one of the greatest detriments to social progress. The crying need of the hour, in country and city alike, is for men who are brave enough to take the risks of the pioneer.

Social intelligence, even when it is augmented by social sympathy, will prove inadequate. There must be a heroism that will inspire men to suffer and pay the necessary price. Courage does not need to be foolhardy nor opposed to common sense, but it does need to be sufficiently regardless of self-interest to take the consequence. The question comes up as to whether a man does not destroy his influence if he puts himself in the position where he is misunderstood. To this we would answer, "What influence?" An influence which does not make for elevation and advancement is of no use in a community. Influence will be all the more powerful in the end if it

has its roots in self-sacrifice. Moral courage always wins out even though it incurs temporary hostility and abuse. The imitative tendency in human nature ultimately fastens itself upon the pattern that has been moulded in the crucible of fire and blood.

Zeal is another essential in leadership. Courage must be backed up by a driving power that keeps at it in season and out of season. Zeal is dynamic in its efforts, an irresistible urge which is sometimes as important as the effort itself. It has been demonstrated time and time again that the spirit in which a deed is done counts for as much as the deed itself. Unconquerable zeal is a powerful factor in the assurance of success. Then there is something about zeal which imparts itself to other lives. Moral enthusiasm is contagious and spreads from one to another. A zealous and enthusiastic leader may fire the whole community with a determination to better present conditions. This contagion is frequently an effective antidote to misunderstanding which arises because of the leader's aggressiveness.

Finding and Training Leaders.

The opinion that material for leadership is a scarce commodity is expressed on every hand. I am not sure but it is too freely expressed. The dearth of leadership material is exaggerated. Our problem

is to find and train it. There are many, many people who are not suspected of such capabilities at all who are constantly having visions of better things, and with a little assistance and encouragement could make this vision concrete in their lives, and mediate it to others. With a little training they would soon develop the common sense and sympathy and courage and zeal necessary to make these visions concrete in the life of the community.

People who hold no official capacity may contribute to community progress by doing constructive thinking, individually, and then illustrating their ideals in their own lives. When in a group of men each discovers an ideal for himself, and exemplifies it in his life, we have a spiritual synthesis, which, when worked out so that the ideas of each become the ideas of all, will result in the registering of a direct advance in the life of the group as a whole.

Many rural communities are failing to use all their own available leadership. In almost every community there are trained men and women whose powers of leadership are not co-ordinated and brought to bear upon the problems that are crying for solution. Clergymen and teachers are all trained to lead. It may be argued that these find their time and energies already taxed to the limit and cannot take on additional burdens. But sometimes all that

is required is co-ordinating of effort and a little shifting of emphasis, and more work will be accomplished with very little additional expenditure of energy. Then there are the representatives of the Government Department of Agriculture in almost every county. It is the specific business of these men to furnish leadership in everything that makes for rural improvement. In my experience, I have always found them able and willing to do so. Perhaps the classes mentioned above can exercise their leadership to best advantage in the training of other leaders.

The method used in the training of leadership must depend upon local conditions. In some communities the most practical thing will be to let them "learn by doing". But the process will be greatly accelerated if it is accompanied by instruction and inspiration. Training classes can be organized and conducted along the lines suggested in chapter six. Leadership can be secured by co-operation with the universities and agricultural colleges in the extension courses, and through the citizenship courses of the Religious Education Council.

The curriculum of the study class is the next question of importance. This should include a study of human nature. In these days when so much material is available which throws light on human nature and the processes that enter into character formation,

a leadership training course would not be complete without giving some attention to this theme. Up-to-date social and economic theories should also be studied, particularly as they relate to the rural problem. There should also be some attention given to those movements and institutions that have contributed to social progress during the course of history. The training should not be all intellectual, but along with the study should go the development of those moral qualifications which will give courage and zeal for the task. This is where the pulpit may make a direct contribution to the leadership problem.

Leaders should also develop tact and insight which will enable them to get their ideas "across". Many people have good ideas which their neighbours will never accept. When a leader finds himself in this position, he is inclined to exonerate himself by saying, "I've done my best, and if they do not respond I can't help it." We should never come to this conclusion until we have looked at the thing from every possible angle. We have never done our best until we have exhausted our resourcefulness. The "take it or leave it" attitude is not a mark of successful leadership. True, we should never sacrifice our independence, but we may learn to be independent and tactful at the same time; it is, admittedly, a balance which is not easy to strike.

FOLLOWERSHIP.

Our contention has been that human nature has a capacity for both leadership and followership. The problem of leadership has received a great deal of attention and we have found that it resolves itself into the task of adjustment, so that the leader may be in proper relations with the road to be travelled, and the people he is to lead. The problem of followership also resolves itself into the task of adjustment. A great many people miss some of life's greatest values because they have not an appreciation of their leaders. Every day people rub shoulders with someone who could contribute something to their lives if they had a sympathetic appreciation of that person's qualities. The problem of leadership can therefore be solved only by freeing the minds of the populace from bigotry and prejudices, and replacing these with a determination to seek good in other lives, especially in those judged worthy to lead.

QUESTIONS FOR DISCUSSION

1. Is education essential to leadership?
2. Will general reading qualify a person for leadership?
3. Are community leaders invested with authority?
4. Why are social advances so frequently followed by reaction?
5. What are the tests of a progressive community?
6. Is the idea of progress consistent with the idea of social continuity?

CHAPTER XI

A Program of Rural Improvement

A program of rural improvement should embrace everything from the soil to the souls of the people. The promotion of such a program will scarcely ever be entrusted to any one organization, but it should certainly be visioned in the minds of community leaders. Even though the various organizations and institutions may be helping to promote community well-being, the existence of a Rural Improvement Association might be justifiable. Such an organization could stimulate and co-ordinate the activities of other bodies. It would constantly keep before the community a definite goal at which to aim, and constantly seek to focus the efforts of the community upon the attaining of that goal.

Land and Labour.

It has long been recognized as an economic axiom that land and labour are the chief sources of economic values. As such, a program of rural improvement must give them serious attention. Land values are social values and are therefore not to be exploited

by any one individual, nor by any one generation. Land should be regarded as a sacred trust to be held for the good of the race. This includes generations yet unborn as well as our own. Carelessness or ignorance of agricultural methods may result in the exhaustion of land and leave it useless for many years to come. Ruthless selfishness may cause another man to impoverish the land for his own enrichment and leave it worthless to those who succeed him. Absentee landlordism has been a source of soil depletion and rural decay in the Old World and is rapidly becoming a menace on this continent. The existence of a proper degree of social consciousness would make men feel a sense of guilt when they rob the soil and spoil the heritage of future generations.

Rural improvement should therefore include the conservation of soil values as well as methods of recovering those that have been lost. It should not be content with this, but should seek to build up light soil, and eliminate waste by cleaning and improving land. Soil chemistry has become a branch of agricultural science. Our agricultural colleges have laboratory equipment for testing and analyzing soils. They are also prepared to prescribe treatment for poor and exhausted land.

Labour is placed along with land as a source of economic values because the land will not produce

much unless labour is expended on it. Our improvement program will therefore be concerned with labour-saving devices. Facilities and methods which enable men to get more out of the land for the energy expended are really productive agencies. The practical working out of this principle in community life may mean the co-operative ownership of machinery too expensive for one man to buy.

Under the heading of "Land and Labour", we might also deal with roads, because good roads are devices for rapid transit, thus saving both labour and time. The value and necessity of good roads do not need to come under review here any more than to note that they come within the purview of any program that aims to improve rural conditions.

Stock and Crops.

Rural improvement will also seek to promote a knowledge of all products that can be profitably produced in the vicinity. It will study the adaptability of crops to soils. It will be concerned with the strains that yield best, and with the quality of the product. It will give attention to the breeding and care of animals. It will take into consideration the merits and defects of the various regulations which govern farm products in different parts of the world and the various recommendations which apply

to them. Regulations are now in force, some place or other, covering almost every phase of farm production. We need weed acts, compulsory spraying, isolation of species, grading, and a dozen other things pertaining to fruits, vegetables and field crops. Then we have milk testing, supervised herd records, tuberculin tests, egg grading, cheese and butter grading, meat inspection, meat grading and so forth. Many of these regulations seem arbitrary at first sight, and some farmers are inclined to rebel against them. Most of these result in the protection of plants, animals, and men from parasites and disease, and in raising the quality of farm produce. They mean inconvenience and expense at first, but in the long run they make for rural prosperity and general well-being.

Homes and Equipment.

Good homes constitute a factor which has to do with the enhancing of rural life. People will be interested in the country if they are interested in the homes which are located there. The municipal council, the agricultural society, or some other organization might do well to offer a prize for the best kept yard and grounds. A home and its environs are an expression of the owner's personality. When the young and old in the home take pride in making their

Home of Mr. A. E. Wells, Sardis, B.C.

A Farm Home with modern conveniences and beautiful grounds

home a beautiful spot, it begins to take on a sacred aspect, and this love for home makes for contentment.

As a rule a country home lends itself to beautification much more readily than the city home . To beautify a home does not require a course in landscape architecture. Observation of other landscapes, magazine articles and creative imagination should enable any one to lay out a beautiful lawn and garden.

Even more important is the inside. We do not mean that furnishings and decorations should be costly or elaborate. They should be in good taste and attractive. Country houses should be fitted with modern equipment and conveniences. The wife is just as much entitled to labour-saving devices in the house as her husband is in the barn. Mrs. Nellie McClung's poem entitled "Mrs. Brown's Change and Rest" is descriptive of too many rural homes of today. A good many

"Yards look like a machinery shower

While the house is run on woman power."

Waterworks and the conveniences that go with them are not beyond the means of the average farmer. If electric power is not available, water can easily

be pumped by an ordinary farm engine into a pressure tank. Bath, toilet, sink and basins may all be made to function with the same comfort and efficiency as is found in any city home.

Water in the home does something more than save labour. It has a psychological effect that is of no mean significance. The lack of it is one of the most common disadvantages associated with the rural home as compared with the city home. When people entertain their friends from the city this is often the cause of an embarrassment which results in an anti-rural complex. This means discontent and a desire to have a city home with its comforts and conveniences. I need scarcely say this embarrassment is entirely out of proportion to the inconvenience experienced, but it is a fact just the same. Most farm houses are larger than they need be. A few hundred dollars saved on the structure and put into refinements and equipment would do a great deal to overcome the disadvantages of rural life.

Societies and Institutions.

Under this head we include all rural organizations such as co-operative societies for the purchase of supplies and the marketing of produce, clubs for amusement and education, fraternities, schools and churches. These bodies must be inspired with the

vision of an ideal community and each one must strive to help that ideal to become a reality in their very midst. Vision and good will are two great incentives to social progress. When we see the possibilities that lie just ahead of us we are heartened and spurred to a greater effort. It would seem that a great many country people have not caught a vision of the possibilities of the rural community as a place of contentment, culture, and independence. Community improvement will be slow unless community relationships are marked by the spirit of good will. Progress demands co-operation at every point; it demands a state of affairs in which we have "each helping all; all helping each".

"Live and let live!" was the call of the old —
The call of the world when the world was cold —
But "Live and help live!" is the cry of the new —
The cry of the world with the Dream shining through —" (*)

AN IDEAL RURAL COMMUNITY.

Some people are so much concerned about making a living that they forget to live. Among such there is a considerable number of farmers. When the farmer has tilled his fields, harvested his crops, and sold his produce on the best market, he has not dis-

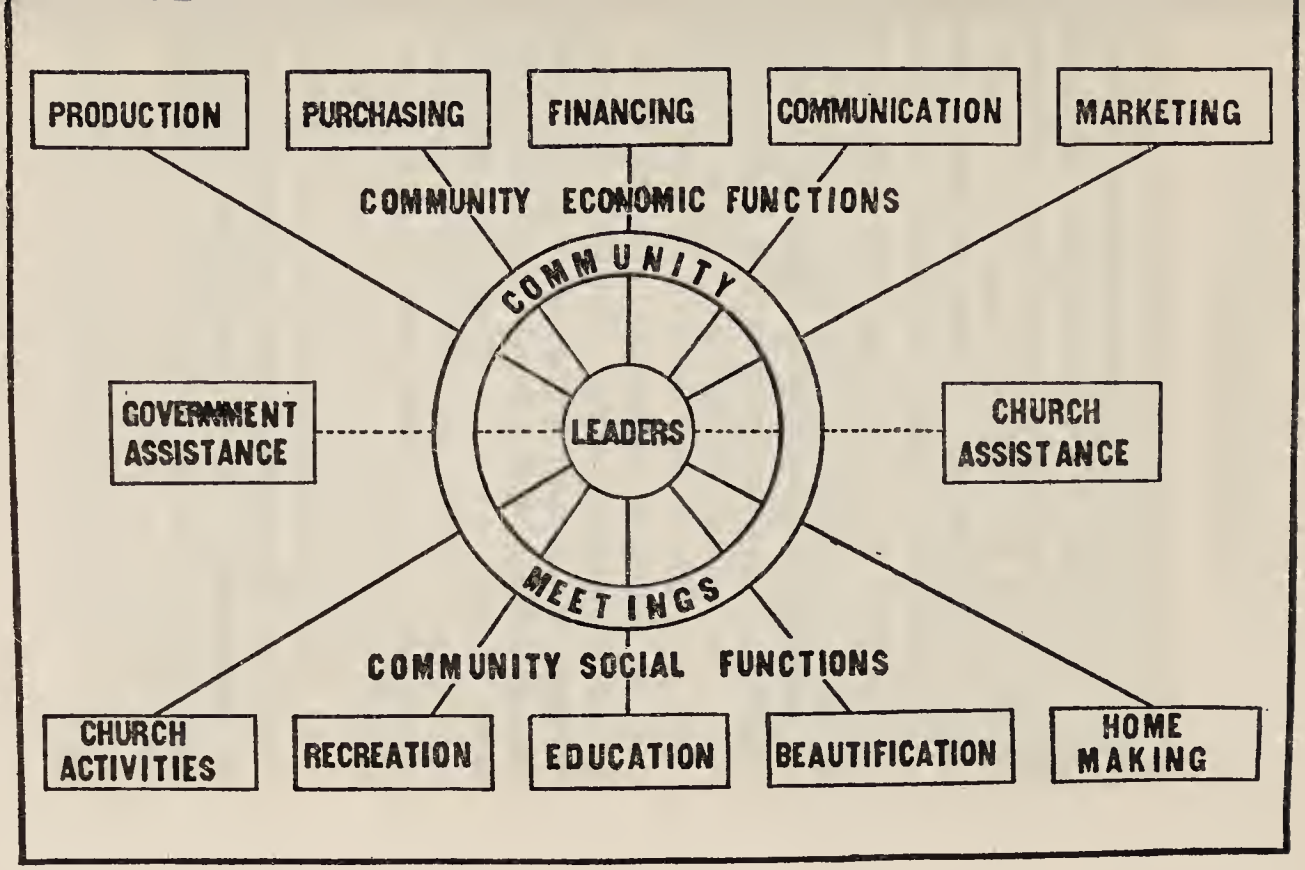
(*) *Copyright. By permission of the author. Edwin Markham.*

charged his whole duty, nor has he received all the rewards that are coming to him. "Living" should not merely include the wherewithal to purchase food and clothing and a few luxuries. It should include fellowship, culture, intellectual stimulus, and the enrichment of personality. The enjoying of these depends to a large extent upon our community life.

The duty of the farmer, therefore, does not consist in merely building up his soil and equipment, it includes the upbuilding of his community. His rewards should consist not merely of dollars and cents, but they should consist of those riches paid in the higher coin of intellectual and spiritual values. There should be certain standards set for the development of community life. These standards should indicate the service required from the members of the community and the benefits that are available to them.

The following ten points should be observed in building an ideal country community.

1. There should be a definite community consciousness. Without this consciousness necessary institutions cannot be established and maintained. This consciousness implies a sense of responsibility to the community as a whole and a sense of obligation among the members regarding the needs and rights of each.



Prepared by Horward L. Trueman

2. There should be good homes well equipped with the things that make for comfort and contentment. This does not mean extravagance in furnishings, but it does mean an adequate equipment in the home that will not cause inconvenience in the discharge of household duties, nor embarrassment when compared with the common standards of living. As far as possible the people of the community should own their own homes and love them. They should take real pride in beautifying the homestead and developing it to the highest possible state of productiveness. They should feel that the home and farm is a divine gift, held in trust for the good of humanity.

3. It should be adequately organized to provide for all legitimate needs. The form of this organization should grow out of the particular needs of the community itself. It is useless for one community to adopt a form of organization simply because some other community has done so. Community organization should be comprehensive and functional.

4. Provision should be made for the health of the people. The enforcement of sanitary laws and the application of all health legislation should be provided for. Trained nurses should be available when needed.

5. There should be good roads. This not only

makes the community accessible to other folk, but people frequently gather impressions of it simply by driving through, and the roads are the first thing that impresses them. Good roads are not only a great convenience to the residents themselves, but they become an object of community pride and a source of satisfaction and rural contentment.

6. It should have adequate educational facilities. This means a good school building, equipment and teaching staff, supervised by a live Board of Education. It should also have a library and when practical a night school for adults.

7. There should be a discussion club or public forum, where ideas are exchanged and public questions discussed. Provision should be made for hearing men who are in the forefront of the nation's life and scientific progress.

8. The ideal community provides an adequate recreational program. Sport, games, and entertainment under intelligent and refined supervision.

9. The ideal community will never become parochial in its outlook, but will be a real training school for citizenship. This end is accomplished by relating the community consciousness to national and social ideals. The consciousness is thus socialized so that

it will never produce jealousy or conflict with a neighbouring community.

10. It provides for the public worship of God by the maintenance of an adequate and well-equipped church building. It supports a well-trained and efficient ministry. Good singing and music have their place in the life of the church, and a well arranged program of religious education is carried out.

There may be other things essential to the life of an ideal rural community, but if these ten points could be approximated in our country communities, rural life would be more interesting and our national life would be immeasurably enriched.

QUESTIONS FOR DISCUSSION

1. Can there be any improvement in our rural communities without an improvement in economic conditions?
2. Would intensive farming be preferable to large scale or mixed farming?
3. Has the country fair done anything to improve stock and crops?
4. Has the horticultural society had an appreciable effect on the beautification of country homes?
5. Are good roads worth their cost to the community?
6. Would a man be justified in mortgaging his farm to put up-to-date equipment and conveniences in his house?
7. Is your community ideal?

CHAPTER XII

Socializing Country Life

"Taught by no priest, but by our beating hearts;
Faith to each other; the fidelity
Of men whose pulse leaps with kindred fire,
Who in the flash of eyes, the clasp of hands,
Nay, in the silent bodily presence, feel
The mystic stirrings of a common life
That makes the many one."

To some minds socializing suggests the advance of communism; to others it suggests organizing the entertainment and amusement. We do not use the term in either of these senses, but in the sense in which it is defined by Prof. A. E. Ross when he says it is "the development of the we-feeling in associates and their growth in capacity to act together."(*) The weakness of the "we-feeling" and lack of capacity for co-operation are the outstanding defects in the rural life of Canada. Any method of organization or course of instruction that will correct these will

(*) *Principles of Sociology page 395. The Century Co., Publishers.*

make a magnificent contribution to the nation's well-being.

GROUP LIFE.

Social evolution has revealed group life to be one of the most effective of socializers. State and Church, as well as colleges, parties, and fraternal orders have been strengthened because of the group consciousness. Sometimes the rise of group consciousness has been deprecated as a dangerous and divisive thing. But a well ordered group life cannot be other than an asset to society. It is beneficial both to the individuals of the group and to society as a whole. To quote Prof. Ross again, "Membership in an enduring and exclusive organization cannot but take one out of himself."(*) Family life has great value for the character of the individual, and in like manner group life contributes to the development of character by calling for adjustments that are even wider and more varied than those demanded by the family. The same principle that makes for the adjustment of the individual to the life of the group will also make for the adjustment of the group to the life of society as a whole.

(*) *Principles of Sociology page* 400.
The Century Co., Publishers.

Notwithstanding the publicity that certain movements have received, group life in rural Canada (with the exception of a few districts) is neither virile nor intelligent. Farmers are well-nigh destitute of the "we-feeling" and of the capacity to stand and act together. Group consciousness and group organization can be created by rural leaders who will draw the attention of the rural mind to the community of resources and the community of problems shared by farmers. There are economic and social resources that can be developed only by farmers. There are economic and social problems that can be solved only by farmers. These things should form the nucleus around which the group life should centre itself.

Group life is dangerous when it derives its impetus from selfish motives and is directed toward divisive ends. But a group consciousness that is organized around the tasks offered by rural life affords an opportunity for spiritual enlargement and increased social efficiency.

Common Interests.

Another great socializer is community of interest. When people become interested in the same things they are drawn closer together. It is a good thing for country people to be organized around some in-

terest in common with their city brethren, such as a lodge, church, or something of that kind, but country life can never be properly socialized until rural citizens are organized around interests that are specifically rural. Sometimes the municipal government may become a centre of interest. In most municipalities this interest is neither wide nor specific enough to prove an effective socializer. Farmer's clubs which centre around stock-breeding, grain-growing, or the marketing of produce do a great deal to promote the "we-feeling" and to cement the community together.

Such clubs and associations are now quite numerous throughout Canada, but they are very often failing to accomplish the ends for which they have been organized because the "we-feeling" is not strong enough to hold them together and to keep them functioning properly. They are, however, doing a great deal to promote the "we-feeling", and their benefits will be more evident in years to come than they are today.

In the newer parts of Canada, farmers' organizations are much more effective socializers and more efficient in the discharge of the functions for which they were organized than they are in the older communities. This is because the interest around which they are organized is much keener and deeper. Pro-

blems are much more pressing in a new community than they are in an old one, therefore the common interest has a greater socializing power.

In many of the older sections of the West we hear people complaining because the spirit of comradeship is not as strong as it used to be. In the early days the homesteader who was taking a three-days tramp across the prairie was pretty sure of a welcome at nightfall at any settler's shack he might come to. The loaning of machinery and horses could also be counted on to an almost unlimited degree. But that spirit is dying out as the country becomes more settled, and the people are asking "why"? In those days the pioneers were all faced with common hardships and common problems. Their great interest was in "getting a start" and in opening up their district. But since they have pretty well acquired the necessities of life and every man has become more independent, the socializing power of that particular interest is beginning to weaken.

There are few interests that are stronger than those of the pioneer, and it is a pity that they should ever be allowed to die out in either country or city. There is still enough undeveloped territory ahead of us to challenge our courage and initiative. If we could turn the pioneer instinct into the realms of intellect and culture we could still find a very strong

bond of interest which would have a satisfactory socializing effect.

Every rural community should have a community organization centred around the higher interests of its people. It should aim at meeting their intellectual and social needs, and be representative of every group in the community. Here we can draw another illustration from Western Canada. Almost every little town across the prairie has its "Community Hall". In most cases this hall was built in response to the community spirit and the fact of community interest. In some cases it was purely a commercial enterprise. But far too many of these halls have since become commercialized and they are the centre of the commercialized dance and the commercialized picture show, instead of the activities promoted by community organization and based on community interest. Some programs of commercialized entertainment may have a certain amount of social value in them, but they can never do as much to produce the "we-feeling" as the program that has been developed out of community interest.

Community of Emotions.

People who feel and act alike in similar situations are drawn together. Community leaders who organize the emotional resources of the neighbourhood in

a wise way may effect a large measure of socialization. This should never be attempted without a careful study of the situation. Emotions are a good deal like dynamite and they need to be handled cautiously. Most people are proud of their racial origin, and if we keep alive their racial feeling, it may have a socializing effect within their own group, but if carried too far it may interfere with the development of good will and brotherhood between the races. The same is true concerning religious emotions which are merely denominational in their scope. There are, however, certain kinds of patriotic and religious feelings which can be cultivated to great social advantage.

Loyalty to those ideals and deeds which give real greatness to a nation has a great social effect in every local community where it is held. A common love of God and a common zeal for certain forms of Christian service is another powerful factor in socializing community life, even though the people may belong to different denominational folds. Opportunities should be provided from time to time for drawing the people's attention to the religious beliefs they hold in common.

Music has also a socializing value. When people listen to the same music and have their emotions stirred repeatedly by the same tunes a certain degree of

socialization has been achieved. Of course this is not always apparent, but it is more real than one would suppose. Considerable value is achieved through the organization of community bands, orchestras, and choral societies. If the socializing effect of music on the listeners is slight, the effect upon the group which practises and plays together is very marked.

Finally there is a legitimate community pride, which may be fostered to good advantage. People should be appealed to to make their community the best possible community with good roads, the most beautiful homes, the best of libraries, schools, and churches, and provided with all those requirements which will enrich and enlarge the every-day life of her people.

Co-ordination With Other Groups.

But even after the consciousness of kind has been achieved, and a community of interest and feeling has been established the socializing of the rural community is still incomplete. No group is adequately socialized until it has properly related itself to the other groups of society. The "we-feeling" and the capacity for co-operative action must extend beyond the group and permeate other sections of society. Just as the elements within the group must be in-

tegrated into a co-ordinated whole, so the various groups must be integrated into a co-ordinated and functional society.

The Rotary movement which has met with such extraordinary success and phenomenal growth during the last few years is based on principles that have a great social significance. At the local club we have representatives from every business and profession in town sitting round a common table. The movement rotates around the whole circle of human interests. Each man is there as a representative of his group and to make its contribution to the common ideals and service of the club. The resources of the club are thus drawn from every element of society and they are expended where human need reveals itself.

If we do not push the analogy too far we can find in the Rotary Club a miniature, in theory at least, of what functional society ought to be. The needs, interests, and resources of each group should impress themselves upon the social consciouness of the race. These three things should be expressed in government, philanthropy, education, and religion, because these are the mediums through which material and spiritual benefits which accrue to certain groups may be diffused through the life of all the groups. This is a process of social synthesis which

makes for the right kind of social unity. This integrating of social groups brings society nearer the ideal already mentioned in which each lives for all and all live for each.

It is not through the boys that go to the city and find their way to the forefront of the commercial and professional worlds that rural life is going to make her greatest contribution to social progress. It is when she sits at the round table of human society, making her own distinctive, economic, intellectual, cultural, and moral contributions to the common life of the human family.

The capacity of co-ordinated groups for an all-round reciprocity in the things that make for human well-being might be considered the acid test of social efficiency. Where this capacity is lacking, social progress must be lacking to the same degree. The group that is capable of the largest range of reciprocal benefits with other groups is undoubtedly the one that has the largest contribution to make to social progress. It is safe to say that, on the economic level, at least, this distinction belongs to the farming group. Their produce is required by all the groups, and as rural well-being increases, they become more and more capable of taking in turn the commodities produced by other groups. To make the same claim for the rural group on the cultural

level, would seem to many to be going too far. Yet if all the facts could be collected, the probabilities are that they would only serve to substantiate the claim. The transfer of so many young people out of the agricultural group into other groups would seem to indicate that there is a larger number of people who originally belonged to that group scattered through the other groups, than to any other one group. In this way rural culture and rural ideals are diffused through the rest of society.

If the industry peculiar to rural life is basic to the rest of the economic order, it might also be claimed that there is a sense in which rural culture is also basic. The qualities of character and the powers of the intellect which prevail in the country eventually register an effect upon the moral and intellectual life of society. The importance of developing a very high order of moral and intellectual life in the country is therefore very apparent.

An order of society which makes for the economic or cultural impoverishment of rural life is not merely injuring one particular class, it is approximating the degree of folly expressed in the old saying about biting off your nose to spite your face, because there is no one group whose general condition will so readily affect the life of the whole social order. One of the surest ways to accelerate social progress is to

enrich rural life. There are other groups whose conditions are also in need of improvement, but there is probably no group whose improvement would reflect so rapidly upon the general well-being of society. Our plea for the very highest development of human nature in a rural environment, and for organizations and economic adjustments which will make this possible is not merely a plea for the farmer. In its ultimate reaches it is a plea for social progress and the well-being of humanity.

A commonwealth of workers, united great and small,

Upon our banner blazon'd the motto "each for all".

Don't let us cease from striving, nor lay us weary down

Till waste and want are conquered and the goal of life is found.

QUESTIONS FOR DISCUSSION

1. What is meant by the gregarious instinct?
2. What are some of the forms of gregarious organizations?
3. Would socialization promote mob-mindedness?
4. Is mass thinking desirable?
5. What is the difference between mass thinking and group consciousness?
6. How can community interests be created?

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